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The Unitarian REGISTER

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THE VALUES OF LIBERAL YOUTH: *by Dorothy T. Spoerl*
UNNATURAL BATTLE: *by Gobin Stair*
THE FUNDAMENTALISTS OF ISLAM: *by Freeland Abbott*
THE CHURCH OF LINCOLN'S FRIENDS: *by Kenneth C. Walker*

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OUR COVER: The phoenix is a mythical bird whose death was said to occur by fire, after which a new phoenix would rise from the ashes. In its incorporation of the rebirth idea the phoenix may be seen as a symbol of springtime. And it is our hope that parts of this month's *Register* may cause old ideas to be transformed into new ones, through the heat of hard thinking.

Open Forum

READER PREDICTS WAR WITH CUBA AFTER POLITICAL CAMPAIGN DELAY

To the Register: . . . war with Cuba is almost certain before March of 1961. It [could] wait until after the presidential election, Christmas, and income tax, but after that war with Cuba will come. . . .

Today there are two alternatives open to America. (1) We must tolerate a Communist type, Russian-backed government, only ninety miles from American soil, or (2) we must, through military action, stop Cuba. Since we cannot allow Russian missiles or the threat of Russian missiles in Cuba, nor the build-up of an aggressive military machine off our coasts, we must assume that America will invade Cuba following the presidential elections. Is America too weak to do this? The people think so.

If an atomic war isn't started over Cuba, we may expect as much political football to be played over the Communist-Cuba American incident as we had over the Spanish-Cuba American War at the turn of the century. . . . The coming Communist-Cuba American War will make a future President of the United States, it will be a focal point for political intrigue, and it will be close to the final nail in the old America coffin. (Dictatorship, be its pitfalls many, does not have to throw away the gain purchased by the blood of its men, for votes.) — O. G. MANN, *Frostproof, Fla.*

SUCCESSFUL CANDIDATE, AMERICAN PUBLIC WERE DEEPLY CONCERNED ABOUT REALITIES

To the Register: It is evident now that the successful candidate and the American public *were* deeply concerned about realities. Sound judgment, clear foresight and the backing of a political party which stands for social, material, moral, and spiritual progress won him the election. We liked his character, ability, and proven worth, and his clearly expressed plans for human betterment.

The people who commented so constantly on appearances were reporters whom the newspapers and magazines had hired. The voting public were looking for motives and found them. — CHARLES H. OWEN, *Philadelphia, Pa.*

DOES IT REALLY HARM OUR CHILDREN TO BE EXPOSED TO OTHER THOUGHTS?

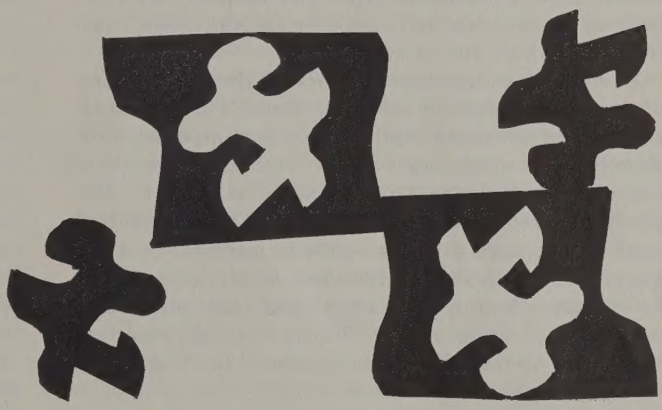
To the Register: Paul Blanshard's article, "The Battle Continues," in the December *Register* set me to thinking about some of our Unitarian beliefs. Our child has been attending a noncompulsory kindergarten, where he has been listening to Bible stories, saying grace, and learning a pious stance of downcast eyes and praying hands that makes an amusing contrast to his puckish grin and flaming hair. We worried about it for a while, especially when he came home upset about stories of fiery furnaces and lions' dens. (We have no TV to harden him to horrors.)

(Continued on page 13)

THE VALUES OF LIBERAL YOUTH

Results of a recent study

by Dorothy T. Spoerl



Dr. Dorothy T. Spoerl is now director of the Editorial Department for the Council of Liberal Churches Division of Education. Previously she has been chairman of the Psychology Department at American International College in Springfield, Massachusetts, and a part-time curriculum editor for the CLC.

Are our liberal young people, taken as a whole, less religious than average youth in the general population? Is a high evaluation of truth, coupled with above-average aesthetic inclination and a high concern for other people, a pattern we in the liberal church would call religious? These two questions are among many that have emerged from a research project on the values of liberal youth. The project was conducted by the Division of Education, Council of Liberal Churches (Universalist-Unitarian) Inc.

To study the values of our young people, we used the as yet unpublished Levy Modification of the Allport-Vernon-Lindzey *Study of Values.* (The tests were made available to us through the courtesy of Houghton Mifflin Company). The project included 1,077 liberal youth from fifty-one churches in twenty-seven states. Although a paper-and-pencil test of personality is of little value in interpreting the responses of an individual, it has importance as a screening device for studying large groups. Most of our results were "statistically significant," which means that we have applied tests of significance and found the results not due to chance. We will not quote statistical figures here, but they may be obtained from the detailed scientific report available in the CLC office.

Why a study of values? Because religion is fundamentally a value system, and values determine the judgments and choices we make. Thus, different religious orientations should result in differing patterns of values.

The value pattern which emerged from our study is one in which our liberal youth were significantly above average on theoretical, aesthetic, and social values; and significantly below average on economic, political, and religious values. (In this case "average" means the average of the unselected general population used to establish a "norm" for the test itself.) Scores on religious values were the lowest, and most of the rare exceptions to statistical significance involved the political values.

What is the meaning of the terms which characterize the values of our youth? First, let us emphasize that this test is designed to determine the relative strength of values, not an absolute value system. The psychological assumption is that there is a consistent and enduring pattern for each individual (or, as in this case, each group).

By *theoretical values* is meant the holding of truth and the search for truth as the highest philosophical reality. *Economic values* are those of practicality, the evaluating of the uses to which truth may be put. *Aesthetic values* are those primarily concerned with order and harmony. *Social* and *political values* are both involved with judgments regarding people: the person with high social

values asks, "Of what use can I be to the people?" while the person with high political values asks, "What can I get the people to do for me?" The *religious value* system is the most difficult to define. Primarily, it is concerned with unity, a mystical comprehension of the universe. We found the religious section to be one of the weaker parts of the test for our purposes. For instance, a person loses scores on religious values if he sees the Bible as beautiful mythology with a high literary style rather than as a spiritual revelation; or if he thinks churches should bring out altruistic tendencies rather than "communion with the highest"; or if he believes unselfishness and sympathy are more important than high ideals and reverence.

From the definitions above, what does the value pattern of our young people reveal about them? They are dedicated to the search for truth (surely not surprising in a church which speaks often of the "authority of truth"), concerned with the welfare of human individuals (certainly involved in the concept of the "brotherhood of man"), and have a strong aesthetic leaning. It seems logical that individuals with these orientations should be less than thoroughly practical and more often than not lacking in a power drive. That our young people are well below average in "religious values," however, probably needs further explanation.

To account for the below-average scores on religious values, we have called upon two pieces of previous research. The first is one done by the author some ten years ago on a group of more than a thousand college freshmen, using the same *Study of Values* (in the adult form). In this study the experimental population was divided into three broad religious groups — Catholic, Protestant, and Jewish — to discover whether there would be distinctive value patterns for each. It was found that there was no distinctive pattern which would clearly differentiate between Catholic and Protestant, although both groups were above the norms for the test on economic, political, and religious values. Their results were the reverse, in other words, from those we found for our young people. The differences between the Jewish group and the Protestants were statistically significant, with the Jewish students having higher theoretical and aesthetic values, and lower religious ones. The differences between Jews and Catholics were also significant; here the Jews had higher social and aesthetic values, and again lower religious values. The Jewish students thus emerged highest of the three religious groups on theoretical, social, and aesthetic values, and lowest on religious. (This is the pattern which we also found for our liberal youth.) The study concluded, "Jewish students are not less religious, but differently religious."

To determine the meaning of "differently religious," we turn to a second study, one done by Dr. Hubert E. Brogden using a factor analysis approach. Factor analysis is a complicated statistical method of finding which test items are so strongly interrelated that when you find one you will usually find the others, sometimes negatively and sometimes positively related. A "factor" might be defined as a consistent grouping of items (statistically determined). Dr. Brogden found such a factor in his analysis of the Allport-Vernon test, where low economic and political values tended to be found along with above-average theoretical, social, and aesthetic values. He called this consistent relationship, which is the same pattern we have found in our youth, "Factor B." He describes the person scoring high on "Factor B" as follows:

> *"Persons scoring high on Factor B may be characterized as idealistic . . . individuals who evaluate highly concepts and beliefs which are aimed at the solution of the problem of the ideal social structure, the ideal manner of life, and who evaluate highly those aspects of our present day and of past cultures which they believe to be improvements over the usual, accepted, or conventional set of values."*

Certainly Dr. Brogden's description comes close to many people's picture of liberal religion. It takes no particular stretch of the imagination to say that the person holding these high values *is* "religious."

We have tried (without success) to find the source of the "liberal pattern" of values derived from the present study. We used correlation, another statistical method which aims to test the relationship between a score on one test and that on another. First, we correlated the scores of father-son and mother-daughter on the *Study of Values*. Although the parent-child correlation was highest for religious values, none of the correlations were significant. This is a surprising fact for two reasons:

1. Tests of attitude over the years have tended to show a strong parent-child relation. It occurs to us, too late, that we perhaps should have also used mother-son and father-daughter pairs.
2. Administering the adult form of the *Study of Values* to 254 adult Unitarian and Universalist laymen, we found precisely the same value pattern as that of the young people.

Next, we did another correlation study to see if there were a relationship between the strength of any value and the number of years a child had been under our curriculum. Again none of the correlations was significant; in fact they were all extremely low. More research is badly needed in this area because it is very important for religious educators to know the sources of values and attitudes.

To determine possible geographic differences in value patterns, we sorted the tests, retabulated the scores, and worked a new set of statistical data. Geographic groups were subdivided in terms of sex since the tests were originally evaluated in such groupings.

A number of differences turned out to be statistically significant; that is, the score on a specific value as held by the average West Coast youth would be different from the score on the same value as held by young people in

some other section. Any differences quoted here *are* statistically significant. New England females turned out to be different from the rest of the country on more scores than any other regional group. They were less theoretical than any area except the South, higher in economic values than any area except the Middle Atlantic, lower on aesthetic values than any area except the Middle Atlantic, lower on political values than the Middle West and the West Coast, and higher on religious values than any other area. Although the New England females *still held the typical liberal pattern,* they more closely approached the typical "Catholic-Protestant pattern" than any other geographic group.

For males the differences were scattered, and there was no distinctly different region. Southern males were higher on social values than those of the Middle Atlantic or Middle West, and lower on political values than any region except the West Coast. West Coast males were higher on aesthetic values than those of the Middle Atlantic or New England. New England males were higher than any region except the South on religious values. In spite of these differences all geographic regions held to the "liberal pattern," except that the Middle Atlantic group went below average on social values, and political values fluctuated.

Taking the scores for Unitarians and Universalists separately, it was found that both groups held the high theoretical, social, and aesthetic, with low religious values, that we have been calling the "liberal pattern." Again these scores were divided on the basis of sex as well as denomination and compared to the norm. Male Universalists were higher than the norm on theoretical and aesthetic, and lower on religious values. Male Unitarians followed the "liberal pattern" on all values except political, in which they were close to the norm for the test as a whole. Female Universalists showed one deviation from the "liberal pattern" in their religious difference, which was not signficant although their score was below average. Female Unitarians held to the liberal pattern on all values. In other words, each of the four groups taken separately held the "liberal pattern" which we have found emerging.

This is important to remember because we find Universalists and Unitarians differing markedly when they are compared with one another. The males' theoretical and religious values are significantly different, the Unitarians being more theoretical and the Universalists more religious. For females there are four significant differences, the Unitarians being higher on theoretical and aesthetic values, and the Universalists higher on economic and religious values.

Thus both Unitarians and Universalists are significantly different from the general norm *in the same direction. But* the Unitarians have gone even further in that direction than the Universalists.

In interpreting the results of our study, we had to face two other possibilities. First, the "liberal pattern" might be due only to the level of development of the group, if the results were found to change significantly with age. Second, the results might be found to correlate with social-class differences. Again we sorted the tests, first for school grade and then according to parental occupation.

When the tests were broken down into seventh, eighth, ninth, tenth, eleventh, and twelfth grades, the "liberal pattern" appeared for each grade level, although there were a few differences between senior high and junior high taken as a whole. Therefore the pattern seems not to be a developmental factor, but related more to the young people's church orientation than to their school classification.

We encountered some problems in the parental occupation breakdown because both Unitarian and Universalist parents are overwhelmingly upper-class. Fifty-four per cent of Unitarian and 29 per cent of Universalist fathers are professional, and 24 per cent of Unitarian and 25 per cent of Universalist fathers are of the managerial group. There are relatively small numbers in the clerical-sales and skilled labor groups, and only fourteen among both denominations in the semi-skilled and unskilled groups. But every difference was carefully analyzed, by comparing the scores of the children of professional workers with each of the other groups and so on: thirty-six comparisons. For each occupational group (professional, managerial, clerical-sales, skilled workers) the average of the group was still the "liberal pattern," so we conclude that this pattern is more dependent on religious orientation than on parental occupation.

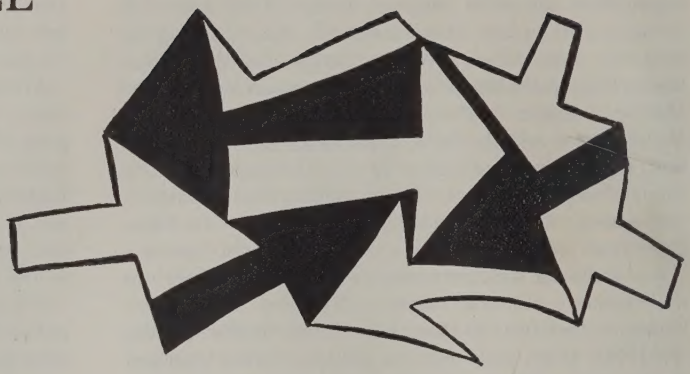
A few conclusions seem justified from the above discussion:

1. We have seen a consistent "liberal pattern" emerge, held by all of our liberal youth and not influenced by geographical location, year in school, sex, specific denomination, or father's occupation.
2. It is a pattern high on theoretical, aesthetic, and social values, and low on religious values. We have tried to show that this does not mean that we are irreligious; rather we are "differently religious."
3. Although the pattern is consistent with that of the parents, there is no point-to-point relation between father-son and mother-daughter scores. There should be further investigation of the father-daughter and mother-son score relation.
4. So far as our study shows there is no relation between the strength of values and the number of years the student has been under the Beacon curriculum. Again further research is needed to see where the values do originate.
5. It seems clear that somehow our young people have come to value truth highly, have developed social concern, and have a high aesthetic leaning. This latter aesthetic value is one that we have not capitalized on, and our curriculum should come to include materials that will use this orientation of our youth.

UNNATURAL BATTLE

Art and religion

by Gobin Stair



Gobin Stair designs Beacon Press books, The Unitarian Register, *and many other Unitarian publications as art director and production manager of the American Unitarian Association's Department of Publications. He also is a painter and book illustrator. A man involved in both worlds, Mr. Stair speaks here for a* rapprochement *of art and religion.*

In the past, in Egypt, Greece, India, China, Japan, and Renaissance Italy, art and religion were one — the culture. The songs and stories, the buildings and statues and decorations, expressed a way of life, of worship, of hope, of fear, of praise. This is what we know of these people. This is how we understand them.

Today we have artists, too, aware perhaps of science, but antagonistic to the religions and to churchmen who don't know the difference between an illustrator and a painter. Both artist and churchman reflect the fragmentation of our society, and both religion and art suffer by their separation.

Art is flourishing in 1961. Art schools are full of students. Art teachers paint and exhibit. The advertising agencies, magazines, printers, publishers frantically hire artists — by the day, the week, the month, and by the job. Manufacturers, architects, newspapers need art and artists. Old ladies paint. Young ladies paint. Sunday painters paint pictures, portraits, nudes, abstractions, patterns, flowers, houses. There are designers, letterers, cartoonists, paste-up men, renderers, baby artists, fashion artists, furniture artists, retouchers, color retouchers, layout men, illustrators, poster artists, and men who do art work. Broadway, Hollywood, and Detroit use artists. The art museums use artists. The galleries need artists. We export art, and we import art.

There are so many kinds of art that we don't even know what art is any more. Even the artists don't know, and only a few of them can be expected to wend their way past the complications of commerce and prestige in order to fulfill the misty dreams of creative cultural expression. This is also true of the writers, the musicians, the poets, the sculptors, and the dancers — all of the artists. Perhaps the true artist needs spiritual direction more now than ever before.

Religion, too, is flourishing in 1961. Each church group quotes astonishing percentages of growth. Not only is it fashionable to be a church member, but it is perfectly all right to be either a Catholic or a Protestant. Bible publishing is a good business. Churches even get some newspaper space — nothing compared to football or baseball or basketball, but still some space.

Among all the persons who go to church, some must be artists — fine artists. But apparently this doesn't affect either the artists or the churches. What has any modern church to offer an artist? A job on the every-member canvass! And how can the churches get anything from the artist when they have no idea what an artist is, what he is trying to do, or any understanding of how he goes about doing it? Even the ministers, highly trained as they are, reflect the general scholastic ignorance of modern art and have no real understanding of art as it is practiced in America, no valid opinions on how it developed from the past they know to what it is now in the Museum of Modern Art.

Yes, churches do use art. The old ways developed through the centuries are still with us; this is art. Churches build buildings, print pamphlets, sponsor misleading pictures of a "Sweet Jesus," and impose rigid mechanical terms and poor color specifications on painting and decorating firms. In terms of art, most churches and their janitors don't know what they are doing and, what is worse, don't even realize it. Von Ogden Vogt in his book, *Art and Religion,* says:

> *"Religion . . . is in these days often crude and uncultivated in its form of expression. It is often meager in thought and limited in imagination. It does not give people entrance to that abundant life that thrills and throbs in the aspirations of humanity*

as a whole. It is often less passionate and less daring in its search for reality than art."

The few artists who are working at fine art today are immersed in a search that, growing out of the past and affected by the difficult present, wraps them up more and tighter in their personal balances and imbalances. This small world in which they operate is an exciting one to the individual artist and his few friends, but it leaves out the funny papers, red lights, fights with the boss, coffee hours, committee meetings, P.T.A., golf, public worship, and even "Wheaties." The world of abstract expressionism, for instance, leaves most of us out. Even so, the search an artist such as Philip Guston is making is to be admired and encouraged and envied.

If religion needs this search for expression, this attempt at stating what a man is, it must understand many artists and encourage them by paying attention. Using the art of our time by knowing it may be the only way to give our artists what they need.

Von Ogden Vogt says in another chapter of *Art and Religion*:

"A spiritual movement that does not find expression in the arts cannot attain self-consciousness or dominance or survival. An age or a people that does not reach any self-realization or any unity of thought or feeling that breaks forth into artistic expression is nondescript."

Both the artists and the churchmen know this and suffer from it, but each expects the spiritual answers to come from his own familiar field, whereas involvement, participation (as every parish minister knows by experience), is the way to grow answers to such vital needs.

Let's hope that church buildings, paintings, books, songs, meetings can supply a spiritual need and that congregations, churches, and services can supply an artistic need. This is not a new idea, as anyone who has stepped thoughtfully into an old colonial church knows. It is only a lost idea, as the creative artist will tell you, in the midst of machine-made replicas, metal wood, plastic baubles, and neon-lighted saints. To refind this home for man, to rediscover how to worship, requires more than knowledge: it requires art.

THE FUNDAMENTALISTS OF ISLAM

A historical comparison

by Freeland Abbott

Freeland Abbott, associate professor of history at Tufts University, Medford, Massachusetts, wrote about the modernist view of Islam in the June, 1959 Register. *The present article portrays a more orthodox conception of the Muslim religion.*

Islam customarily has been presented to the West as a static religion — one that has not changed for centuries and perhaps is incapable of change. A look at Muslim history indicates how Islam's development has compared with that of Christianity and how the "fundamentalists" of Islam have influenced their religion.

Since the Qur'an can be interpreted in several ways, measures have been developed to insure as uniform an interpretation as possible. In the Christian world such uniformity was achieved through the efforts of the church hierarchy, whether Greek or Latin. But there was no such spiritual hierarchy in Islam. Muhammad had vigorously insisted that the relationship between God and man is an individual matter, subject to the intercession of no one. (Prayer in Islam is a group matter because it serves to unite the faithful into a community, not because God can hear several voices more clearly than one.) Though it lacks the Christian church hierarchy, Islam does have a strong legal side which is largely absent in Christianity.

Jesus never founded a community; he seems to have been content to serve as a wandering teacher. Indeed, historically, the opportunity to establish a community may never have occurred. On the other hand, the opportunity did occur to Muhammad. The fears and jealousies of the Meccan tribesmen led to his flight from Mecca to Medina, some two hundred miles north. There he did establish a civil community, and he did endow it with laws.

These laws became part of the faith, and the judges who later appeared to rule on the legal side of Islam had to interpret and apply them. Thus the judges played a role as promoters of uniformity within Islam. Muslims argue that because Islam includes such a practical example of how a civil community should be organized, it is more complete and hence more perfect than Christianity or any other religion.

One could argue just as well, however, that the great weakness of Islam has rested in its claim of completeness. Muslims felt they, because of their religion, were self-sufficient unto themselves. This always has been a fatal assumption, as the experiences of other religions indicate. The Muslim invasion of India was successful in part because the Hindus had weakened themselves through self-imposed isolation and aloofness. The greatest service of the European Reformation was to neutralize such a self-sufficient attitude by splitting western Christianity into two camps. Modern European progress began when Europe developed an intellectual spirit enabling it to learn from others without feeling inferior about it.

Islam became a religion of law and commandments, with primary emphasis on the civil side; the judges of the law, and the commentators on the law, were in their own way as influential as the Christian clergy. The extraordinary development of the mystics — the *sufis* — in Islam is a reaction to the emphasis on the legal, the "practical," which often seems to a westerner so particularized as to be impractical. It may be that Muhammad partially realized this himself, for he constantly advised his followers that God wanted them to have an easy religion and that they should not complicate it with unnecessary questions.

But in addition to limitations imposed by questions asked of Muhammad, other bounds were set by an extensive analysis of Muhammad's life. Islam was to be a faith of precept and law — one great code of conduct, and "code" was meant literally. God would not entrust his revelation to any except the most perfect of men, and it followed that one could only gain by emulating so perfect a human example. Muhammad himself taught that the message of the Qur'an should be interpreted in terms of his own actions. He is reported to have said that the people were to learn from the Qur'an "and from the example of the Prophet."

The practice of following the traditional pattern of life of one's forefathers already was considered a virtue among the Arabs. What Muhammad did was to offer his religious teachings and his own life as the *exemplar* over that of previous Arab tradition. The Arabs referred to such traditional patterns of life as *sunna,* an idea reflected by Longfellow in his lines:

Lives of great men all remind us
We can make our lives sublime . . .

But Longfellow expressed no restrictions about who the great men might be. Very early, Islamic theologians established the principle that the sunna referred only to Muhammad. And where Longfellow spoke of an *example,* the Muslim sunna became a *rule* of conduct. Indeed, it is the practice of having rules rather than examples, of having precepts that lead to the spirit, that causes Muslims to refer to Islam as the great practical religion.

In time the *hadith*—vast collections of anecdotes about Muhammad and sayings of Muhammad — were collected. They were sifted for accuracy with great care, but still apocryphal stories crept in. Many Muslims seemed to feel no compunction in telling a story they felt *could* be true or *should* be true, whether to glorify Muhammad or to improve their own position. Thus the hadith can readily be divided into three broad groups: those depicting a general view of Muhammad's life; those which are questionable because they are not consistent with Muhammad's sayings (stories of Muhammad's miracles are included here despite the Qur'anic denial); and those dealing with prophetic revelation. Stories of Muhammad's miracles are legion, as are stories supporting one Muslim sect against another. In modern times attacks on the fundamentalist approach to Islam often have centered on these stories; such attacks, however, are nothing new in Islam. Particular stories in the hadith literature have always been under attack, even though contained within the most highly regarded collections.

In the first years after the death of Muhammad the Muslims were most concerned with conquest, and there was little theological or legal speculation. Eventually, though, it became necessary to find some kind of answer to the many questions rising from the Qur'an, and the formal doctrines that are the cloak of every religion began to make their appearance in Islam. This development undoubtedly was stimulated by new ideas reaching the Arabs as a result of their physical expansion. Those who looked upon themselves as the defenders of Islam from foreign interests might properly be called fundamentalists, for their central position was an absolute acceptance of all that was in the Qur'an and sunna. Indeed, in one sense their attitude resulted in limiting revelation by limiting its interpretation. But to insist that the Qur'an and sunna could be read in only one particular way seemed necessary if the institution were to be preserved. The Qur'an, after all, was God's word, and Muhammad was a man selected by God to spread the word, explaining it by his personal life. Tampering could not be condoned because if it were, the principle of revelation would be weakened and the Arabs, whom God had selected to put the one true religion on the right path, would also fail.

The fundamentalists of Islam, like their fellow scholastics in the medieval Christian church, believed that revelation triumphed over reason. This belief was exemplified by St. Augustine, who argued that one should not try to understand in order to believe, but should believe in order to understand. Such a view led Islamic fundamentalists into conflict with other Muslims.

The first such struggle was with those who had absorbed some elements of Hellenistic thought and insisted upon understanding first. This group was known as the Mutazila. Revelation, they maintained, must harmonize with reason and be constantly tested by it. Once a rational explanation of the Qur'an had been achieved, the Mutazila used every means possible to enforce its acceptance. They won the support of the ruler and used it to persecute the fundamentalist theologians. By the middle of the tenth century, however, the fundamentalists had turned the tables and saved the purity of Islam. The struggle was won, it is interesting to note, by the simple expedient of converting the ruler against the rationalists, who were then politically persecuted out of existence. In short, tyranny was a partner to both sides.

The defeat of the Mutazila marks the first great victory of Islam's preoccupation with itself, and the beginning of the decline of Islamic civilization. But the Mutazila represented only one means by which foreign ideas, and a rationalist approach to religion, might attack Islam. Philosophy was another enemy.

In the fundamentalists' struggle against the philosophers, the reaction against Greek learning reached its peak. The Muslim philosophers had sought at first to produce a philosophy that was at one time Muslim, Aristotelian, and neo-Platonic. Such a synthesis was later abandoned and the Aristotelian viewpoint generally accepted, as was the hope that philosophy and religion could be kept separate. This hope, however, was in vain. To the fundamentalists the position of the philosophers was anathema. Al-Ghazzali, who lived in the eleventh and twelfth centuries, and may be considered the Muslim equivalent of Thomas Aquinas, attacked the philosophers as being incoherent. He took his stand on revelation, simple trust in God's own words as recorded in the Qur'an. So thorough was his attack and so complete his victory that no great Muslim philosopher succeeded the famous Averroes, who died at the end of the twelfth century. Islam was building still stronger barriers to separate itself from new ideas, and constructing more surely the elements of its decline.

The development of Islamic fundamentalism, so briefly sketched here, has broad similarities to intellectual development in the western Christian world. But a Reformation, such as that which occurred so suddenly in the West, has developed only slowly in the Muslim East. Nevertheless some change has occurred, and one example is worth mentioning.

Abu Bakr Rhazes was a ninth century Persian philosopher and physician. He was the first to give an accurate clinical account of smallpox and measles, and also made extensive studies of the human eye. His reputation as a physician was deservedly great during his lifetime, but like many other Muslim scientists, Rhazes made little impact upon his world. To the Muslim community, deep under the influence of fundamentalist thought, his discoveries seemed irrelevant and unnecessary. As in the refutation of Copernicus and Galileo by the medieval Christian church, fundamentalist Muslims held that the important thing in life was not to improve one's well-being but to get to heaven when the earthly life was over.

Present-day Muslims, however, point to Rhazes when they claim that the basis of modern science can be found in Islamic civilization. (Both the Chinese and the Indians could enter similar claims, since modern science did not begin until Europe rose out of itself and began to borrow ideas and concepts from every hand.) In any case, both fundamentalist and modernist Muslims now do bring Rhazes back into the fold. Over the centuries he has shifted from heretic to hero.

A final challenge to the fundamentalists of Islam, and one that remains today, was the development of sufism (mysticism). The fundamentalists read the Qur'an more or less in their own image, and derived a picture of an absolute God most remarkable for his absoluteness — in an Arab chieftan sort of way. They viewed God somewhat as an all-powerful ruler who did what he pleased because he pleased — but who fortunately did not please to do everything. Other Muslims chose to think of God not as a distant ruler but as a close friend. These individuals sought their religious satisfactions in personal religious experiences rather than in revelation as such. The Qur'an, it must be emphasized, lends support to the views of both fundamentalists and sufis.

The lines of division between the fundamentalist position and that of the mystics became clear very early. The fundamentalists believed the road to salvation was blind obedience to religious rituals — had they not been prescribed by God through the Qur'an? The sufis held that God could be reached only through love. The fundamentalists maintained good deeds were themselves a sign of a pure heart, but the sufis held that without a pure heart there was no value in good deeds. Sufism became for much of Islam what the Marian cult and the resurrection became for Christianity, by making the sense of God's closeness more real to the masses.

But if sufism could not be annihilated, it could be restrained. Indeed, certain of its manifestations warranted restraint from the fundamentalist point of view: some individuals moved to excesses in their mystical search for closeness with God and others portrayed Islam as just another of God's religions. Also, sufism led Islamic unitarianism into what seemed strange fields to the fundamentalists. The mystic seeks a personal meeting with God; he seeks to identify himself with God. This leads to pantheism, to the idea that all existence is one, including God. Everything there is, is either a manifestation of or an emanation from God. Thus the mystic, from his soul-searching introspection, could reason that when he knew himself well, he would know himself to be God. The West accepts the proverb that there's a spark of divinity in every man; the Muslim mystic felt that by contemplating this spark he could fan it into a flame. To the fundamentalist, wedded to the idea that God was whole and separate, such an idea was anathema. The fundamentalists could accept sufism

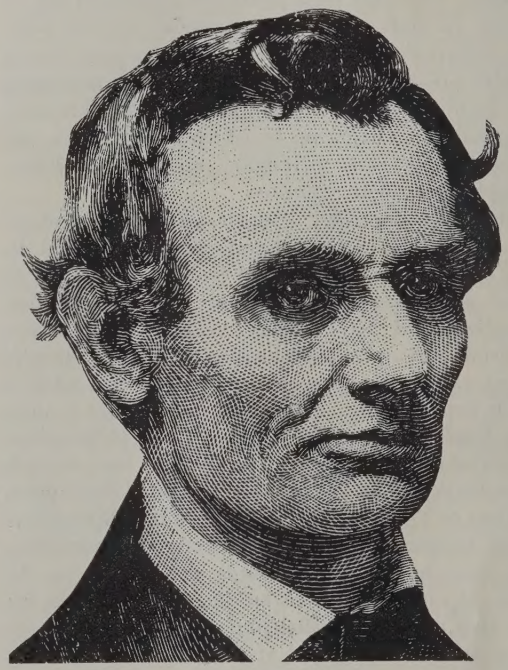
so long as mystical intuition was used to support revelation, but if this were to be the case such intuition always had to be under the control of trained reason. And if fundamentalist Islam could not accept the idea of unification with God himself, it had less objection to the idea of unification with the essence of Muhammad. This kind of "practical" mysticism became proper and preferred by the fundamentalists. The fundamentalist victory here lay not in preventing the mystic from flying, but in charting his course. The fundamentalists, however, never achieved a complete victory over the sufis. Muslim religious thought continually has been affected by sufistic thinking.

In determining whether Islam deserves the charge of being a static religion, it is apparent that the greatest amount of change has occurred in its juristic side. One would be foolhardy to say there has been less change, or fewer forces for change, in Islam than existed in Christianity up to the sixteenth century Reformation. To compare Christianity after its medieval period with an Islam still largely medieval is obviously unfair — even though Muslims like to maintain that Islam has not changed, and being but the reflection of God's word, cannot change. Men change; what men understand as Islam and how men read the revelation on which Islam is based — these too change.

The Civil War leader's

encounter with liberal religion

by Kenneth C. Walker



THE CHURCH OF LINCOLN'S FRIENDS

The Rev. Kenneth C. Walker was minister of the Unitarian Church of Bloomington, Illinois, for fifteen years before his retirement in 1960. During this time, he became acquainted with the early history of the church, part of which forms the basis for this article.

The State of Illinois carries the slogan, "The Land of Lincoln" on its automobile license plates. The Unitarian Church of Bloomington, Illinois, could very well carry the subtitle on its letterheads, "The Church of Lincoln's Friends."

It is a well known fact that when Abraham Lincoln visited Bloomington, as a lawyer trying cases before the Court of the Eighth Circuit, he almost invariably was a guest in the home of Jesse W. Fell, a lawyer and developer of several Illinois communities. Fell was the primary influence in the move to establish a Unitarian church in Bloomington. He had been a member of the Hicksite branch of the Society of Friends, and became a Unitarian after reading the works of William Ellery Channing.

Because Fell had found the Unitarian interpretation of religion so satisfying and so successful in rounding out his earlier Quakerism, it is only natural to suppose that he would have presented the Unitarian point of view in discussing religious matters with Lincoln. In fact we know that Fell gave Lincoln a copy of Channing's works.

During his visits to Bloomington, Lincoln frequently met with a group of leading citizens, among whom were a number of founders of the Unitarian church. These included, besides Jesse Fell and his brother Kersey,

Cyrenius Wakefield, Asa Gridley, and Charles P. Merriman. It is reasonable to assume that in addition to vigorous discussion of contemporary political issues, conversations would include the subject of religion. And since the majority of the group were committed Unitarians, can we not say that Unitarianism was included in their discussions? I think we can.

Additional information that provides a basis for referring to the Unitarian Church of Bloomington as "The Church of Lincoln's Friends" may be gleaned from words written about Lincoln by his friends, their descendants, and his biographers.

The close relationship that existed between Lincoln and Fell is revealed in a statement made at the Fiftieth Anniversary of the Unitarian Church of Bloomington by the Rev. Charles Gordon Ames, its first minister:

"Jesse Fell's love for Lincoln was like Jonathan's love for David. From close intimacy he [Jesse Fell] could tell me what others confirmed, of the high and serious freedom with which the mind of his great friend moved among religious questions, of his entire rejection of so called orthodox beliefs, and of that special interest in the writings of Theodore Parker which had found mention in his biography."

In this statement of Dr. Ames, we have firsthand information on Lincoln's religious position and a definite evaluation of his religious views, indicating that they were close to the Unitarian interpretation of religion.

The following quotes from *The Christian Register* of March 4, 1909, again present evidence of Lincoln's outlook, in an article written by Dr. Homer Wakefield. Dr. Wakefield was a son of Cyrenius Wakefield, a leading supporter of the Unitarian movement:

"As you observed, Lincoln never joined the Presbyterian church, notwithstanding Mrs. Lincoln's influence in that direction."

Then Dr. Wakefield goes on to say:

"My father was accused of dominating the religious thought of the Lincoln group, I admit, but whether or not that is true, Lincoln was as steadfast in the 'faith' as any of them, and, if he had lived in Bloomington, I have no doubt he would have been a charter member of the Free Congregational church and, had he been living when it was changed to a Unitarian Church, there is reason to believe he would have professed with the rest."

Whether or not Lincoln would have publicly concurred with Dr. Wakefield's evaluation of his religious position in regard to Unitarianism and the Unitarian Church of Bloomington, we shall of course never know. Nevertheless, since Dr. Wakefield was the son of a man who was familiar with Lincoln's views at first hand — undoubtedly having discussed them with him — we are reasonably safe in assuming that Lincoln's views were substantially those generally held by the founding fathers of the Unitarian Church of Bloomington.

Further support of the position taken by Dr. Wakefield concerning Lincoln's religious outlook has been set forth in a rather lengthy letter written by Fell to Ward Lamon, the official biographer of Lincoln. Knowing that Fell and Lincoln were intimate friends and frequently discussed their religious beliefs, Lamon wrote to Fell for the express purpose of acquiring his views in the matter.

In response to Lamon's request Fell wrote:

". . . I have no hesitation whatever in saying that, whilst he held many opinons in common with the great mass of Christian believers, he did not believe in what are regarded as the orthodox or evangelical views of Christianity."

Here again we have firsthand evaluation of Lincoln's religious position and a very definite indication of his rejection of orthodoxy and acceptance of the liberal position in religion.

Fell's understanding of Lincoln's beliefs in religious matters can best be summed up in the following excerpt from this same letter:

"No religious views with him seemed to find any favor, except of the practical and rationalistic order; and if, from my recollections on this subject, I was called upon to designate an author whose views most nearly represented Mr. Lincoln's on this subject, I would say that author was Theodore Parker."

A complete reading of this letter (which appears in Robert Dale Richardson's *Abraham Lincoln's Autobiography,* published by Beacon Press) leaves one with the impression that in stating his conception of Lincoln's religious views, Fell was deliberately careful to be as objective and impartial as he could.

The following quotation from an article by Burrow Disking Good in *Illinois Quest* (Volume 2, Number 1) points up the close relationship of Lincoln with the founders of the Bloomington church:

"In Bloomington, Lincoln found kindred spirits. Here was the place where he would like to have made his home. Here was the source of his development. Kersey Fell, Jesse Fell, Dr. Cyrenius Wakefield, David Davis, Lawrence Weldon, Leonard Swett, Charles P. Merriman, Asa Gridley, and many others rubbed mental elbows with Lincoln. (Of these men five were members of the Unitarian Church and figured prominently in its establishment.)"

In this quotation Mr. Good makes it clear that Lincoln's development took place in association with these men, most of them Unitarians. It would not seem too much to say that Unitarianism played a definitive role in the development of Abraham Lincoln.

In view of the evidence presented with regard to Lincoln's association with the founders of the Unitarian Church of Bloomington, are we not justified in referring to this church as "The Church of Lincoln's Friends"? And furthermore, is it not reasonable to conclude that Lincoln's religious views were far more in harmony with the Unitarian view than the existing orthodox view? If any church has the right to claim Lincoln's views as those espoused by it, it would be the Unitarian church.

Editorials

Opinions expressed are those of individual editorial writers

Man's 'humanity' to man

Grandmother is dead, at the age of ninety-four, and her death has ended her years of martyrdom to man's "humanity" to man.

In Grandmother's life and in her death, there was a certain newsworthiness. She was one of the oldest persons in the nation, if not the oldest, who had a living twin. She was one of the few remaining pioneer residents of Nebraska. She was perhaps the only one who ever lived a winter with a primitive Indian tribe in pioneer days; the natives were kind to her family when its first crops failed. When she died, it was news in several communities, and, more than likely, to the Omaha *World-Herald.* But the most significant thing about her latter life and death, it seems to me, went unnoted.

Grandmother was a healthy woman; her ailments were few until old age came upon her. She busied herself with quilting and crocheting in her early eighties, and remained an eager reader. But in time her hearing failed and her eyesight greatly dimmed, and after a fall in which her hip was broken, she became an invalid.

"Everything" was done for Grandmother. When home care proved too burdensome, she was placed in a private nursing home where the management was solicitous, the care was competent and tender, and maintenance standards were high, and where she could be visited daily, if necessary. She received regular and frequent medical examinations; when any threat to her health was detected, treatment was immediate. "Miracle drugs" probably averted her death many times.

"Everything" was done — and perhaps that was the trouble. For Grandmother's heart was stout, and with the aid of medicine, she survived years of invalidism. Throughout those years, she was unable, most of the time, to see or hear enough to maintain contact with reality. She was in, but not of, this world, and no one can know what sadness and what terrors she may have faced in a world of her own.

We do know that Grandmother would not have chosen to end her years as a human vegetable. We know that some of those who loved her often wished, and may have prayed, for her release. We can speculate that those who were charged with maintaining her health must have wondered, at times, whether their ministrations truly served her.

Yet the ethic of our society does not condone euthanasia. Nor does either it or our consciences permit that we do less than the most and the best that we can do to prolong life. Those who did "everything" for Grandmother could not, in this milieu, have done otherwise.

Grandmother's case is not but one; it is societal. Thousands already share her plight, and in a time of rapidly increasing longevity, the numbers could rise to millions. The chances increase hourly that any one of us may someday face her fate.

We need desperately, as a society, to compose our ideas of life and death with our emotions about them. We need desperately to resolve the life-and-death dilemmas that leave us conscience-stricken no matter what we do. We need a humanity to man that is humane.

At the very least, we need the social sanctions and the legal provisions that will enable us, when all the accumulated wisdom of man and medicine tells us the time has come, to let people die!

'At no time have we needed to be wiser'

Among resolutions proposed for action at the organizing meeting of the Unitarian Universalist Association is one calling for elimination of the House Committee on Un-American Activities. If it be among the proposals selected in a parish referendum, it will go before delegates for action in May.

I am already on record favoring such a proposal as a signer of a petition to Congress which was reproduced January 2 in the Washington *Post.* The petition stated:

"We believe that the U. S. Supreme Court, in the United States vs. Watkins, made it clear that the Committee has habitually misused its mandate in unconstitutional ways for political purposes; that it has become an agency for repression; that it has usurped the functions of the executive and judicial branches of our government.

"We are confident that only a return to constitutional procedures can protect us against subversion without at the same time subverting the very liberties we seek to protect. . . .

"The House Committee on Un-American Activities has . . . weakened America. At no time in history have we needed to be stronger. At no time have we needed to be wiser. Let us rid ourselves of this agent of weakness and of folly."

It was gratifying to find on the list of more than 350 signers the names of many persons whom I respect and admire, including a number of Unitarians. It is my hope that enough Unitarians and Universalists share our opposition to subversion, wherever found or by whom perpetrated, to support this effort.

VICTOR BOVEE

Open Forum *(Continued)*

But we thought that Unitarianism is a minority religion — and proud of it — in a relatively orthodox culture. Although we surely have the right to educate our children in our own ways of thinking, does it really harm them to be exposed to other modes of thought? Surely, if we think we are right, we can show them gently how and why. Are we so insecure in our beliefs that we fear the power of orthodoxy?

In no way do I wish to disparage the brave, costly, and necessary fights made by liberals on constitutional questions. I am grateful for the freedom that they have won for us all. But let us remember our profession of tolerance. Orthodox religion is part of our cultural heritage. Is it not possible that the dignity, rationality, and truth of our Unitarian beliefs become clear and more compelling against this background? — ALICE G. HART, *Laconia, N. H.*

UNITARIAN LEADERSHIP WAS IMPORTANT ELEMENT IN 'THE KNOXVILLE STORY'

To the Register: The Rev. Robert West, in his "The Knoxville Story," November, 1960, modestly omits reference to the Unitarian factor in that story.

White support for equal rights for Negroes there may have had many sources, but none more significant and effective than that of the leadership of his own church, including himself and his predecessor, the Rev. Richard Henry. Early in [the church's] beginning, they were forced on several successive Sundays to find a new place to meet if Negroes were to be included in their congregation. They strained themselves to the utmost to buy and remodel an old, attractive residence in order to have a meeting house where everyone would be welcome.

From that time on, this church with its minister's and lay leadership has formed the spearhead of rights for Negroes in that city, among the white and colored leaders. This took a spiritual honesty and courage that challenges all churches.

In Louisville, Kentucky, under the leadership of its new minister, the Rev. Philip A. Smith, and Dr. George Kimbrough, president of Louisville Unitarians for Social Action, of First Unitarian Church, Unitarians are playing a large part in the struggle to open theaters, lunch counters, and restaurants to Negroes on equal terms with whites.

Beginning with the picketing of a local theater for exclusion of Negroes from a showing of "Porgy and Bess" with all-Negro cast, beginning at Christmas time, 1959, Negroes and whites, with Unitarians playing a vigorous part, have been carrying on an unrelenting struggle to achieve equal value for the Negroes' dollar with that of the white. Some lunch counters in ten-cent stores and some drug stores quietly desegregated; dry-goods stores are stubbornly resisting, but the struggle goes on and victory can be foreseen with Unitarian participation (white and colored) having a very significant part. Cracks have appeared in the wall of segregation at theaters, and evidence is accumulating that both ministers and laymen of orthodox (white) Christian churches are becoming troubled in conscience over the persisting spirit of segregation in church and commerce. — REV. ROBERT T. WESTON, *Omaha, Neb.*

CALHOUN'S PLAN INDICATES HOW FAR NATION HAS FALLEN FROM FIRST IDEALS

To the Register: It was a delight to read James Madison Barr's "Concurrent Majority" (December *Register*). While Calhoun's plan is, perhaps, unfeasible today, . . . it is indicative of . . . how far our society has fallen short of the original ideas . . . that such an idea cannot be very seriously considered.

Too many religious liberals seem to feel that political conservatism is a contradiction of their liberalness in other areas. Two . . . objections . . . to religious liberals being political liberals are:

1. Conservatives today are generally against "big government." As the government gets larger, it is forced to seize more and more authority. This power must come from somewhere. It is the people who lose their direct voice and power . . . Unitarians and other minority groups have much to lose through this system.

2. In America, the trend has been toward a . . . "something for nothing" welfare state. People forget that we have to pay for this through loss of freedom of choice; loss of personal, self-determination in the use of income; and loss of personal individuality. Moral and mental slackness are a result. . .

Perhaps these objections prove that I am not altruistic enough for the country's good. I believe, though, that unless the United States stops this headlong run toward the welfare state and socialism, we may well see the complete end of government as envisioned by our Founding Fathers within our lifetime. . . . — SHERRILL A. BACKER, *Averill Park, N. Y*

To the Register: Congratulations, sir, and my heartfelt thanks for having published in the December *Register* that splendid and very informing article, "Concurrent Majority," by James Madison Barr. Let's have more, please! — CORNELIUS GREENWAY, *Brooklyn, N. Y.*

LINCOLN'S UTTERANCES CONCERNING GOD SHOW WHY HE'S CLAIMED BY UNITARIANS

To the Register: Is there any place in the history of Lincoln's thinking where he gives us reason to think that he believed in virgin birth, vicarious atonement, or physical resurrection? Is there anything to indicate that he was in sympathy with evangelic thinking Christianity? Don't all his references to God indicate an ideal of the brother love of all men, of reverence for justice, mercy goodness, truth, beauty? This is why he and others who thought along that line are claimed by Unitarian groups. — AGNES HOWARTH, *Springfield, Ill.*

(Continued on page 14)

Open Forum *(Continued)*

EDITORIAL SEEN AS UNDERRATING PROFESSIONAL INSIGHT OF TEACHERS

To the Register: Your November editorial concerning the availability of so-called confidential school records indicates an opinion that such availability is a much-to-be-applauded step away from conformity.

Your opinion reveals a surprising willingness to classify school people as crass and weak-witted seeking to "commandeer the child" and presumably form him into a docile and unthinking drudge. Such a uniform and unhappy view of educators strikes this Unitarian with disfavor. Shall we similarly lump all editors together and chastise them for the sins of a few?

The "court decision" was, in fact, a ruling by the state's Commissioner of Education in a case brought before him. Such a decision, in New York, has the legality of a court decision and will not ordinarily be reviewed by the state's highest court.

In practice, school people will operate within this ruling being a little more restrained and cautious in their comments about students. The intelligent and thoughtful teacher (there *are* some) will keep comments to a minimum. Colleges considering high school records will find a sometimes valuable source of information drying up.

Already a New York Children's Court has ordered its probation department to refrain from submitting reports to the schools on pupils on probation. The confidential nature of the reports would be violated if parents were allowed to inspect them.

We have, in this state, a new ruling that will be observed, for better or worse. There is much to be said in favor of the availability of school records. But similarly the decision raises a question for those teachers — not "infallible" ones — but teachers who may have more insight than some parents.

Your opinion for or against the ruling is of less concern to me than is your willingness to dismiss the wisdom some teachers might possess. Must you join the popular hacks who still find anti-education good copy? — ALVIN P. LIERHEIMER, *Delmar, N. Y.*

To the Register: I take issue with your editorial "A step away from conformity." . . . you state that you welcome a recent New York court decision which, in effect, gives parents the "right" to see all of their children's confidential school records.

You infer that school authorities are opposed to parents seeing their children's confidential files *only* because the authorities think that parents are ignorant and foolish while teachers are infallible. I am happy, however, to read that you doubt the accuracy of your own generalization!

If we grant educators *some* degree of professional status, I think that we will find helpful a comparison between the physician-patient relationship and the educator-parent relationship. The patient has no inherent right to view the physician's professional records. The physician tells the patient only that which he deems advisable; the physician is the person who decides what and how much to tell the patient. The physician bases this decision upon his professional evaluation of the patient's condition, intelligence, and personality. Thus, some patients are given more information than others.

Likewise, access to the professional files of the educator is not a birthright. Rather, it is the duty of the educator to make a professional judgment, somewhat like the physician, about precisely what information the parent should be given in order to be of most benefit to the child. Certainly, some parents should have access to more information than others.

A court ruling which willy-nilly gives *any* parent the right to *any* information cannot, in my opinion, be in the best interest of education.

I have read repeatedly your final blurb about backing out of conformity and I confess that the sentence is meaningless to me in the context of this editorial. — ROBERT S. LYNN, *Anaheim, Calif.*

To the Register: I was very interested in your editorial, "A step away from conformity" . . . I am in wholehearted agreement with your comment. Further, it seems to me that withholding information of this nature constitutes a usurpation by the school of the parents' rights and responsibilities. — MRS. MARGARET NICHOLS, *Olathe, Kan.*

COVER, ILLUSTRATION PROVE DISAPPOINTING; REGISTER'S AESTHETIC JUDGMENT DOUBTED

To the Register: I write to protest heartily against the depressing and very disappointing caricature on page 7 of my [November] *Register* . . . If it is supposed to represent a native African, it certainly does discredit to the human nature in that marvelous continent of Africa. . . . putting such an inartistic smooch on one of the pages of Jack Mendelsohn's excellent report . . . seems like a sad failure of somebody's aesthetic judgment. . . .

The front page illustration is far from inspiring. It is a picture of excellent sculpture for a book on anthropology, and it may have value in showing that there has been evolution from lower to higher. I suppose you could take the scene from the Ten Commandments to show Calvin's diabolical doctrine of the "total depravity" of man, but would it be appropriate or inspiring? . . . — WARD CLARKE, *Cambridge, Mass.*

To the Register: Superimposing the head of an evolutionary ape-man on a globe whose center is Africa was a colossal blunder at best.

The Java man's Negroid features more forcefully speak for a stereotype than any constructive articles you could print in refutation. The symbolism of the *Register's* cover makes a mockery of our best efforts in racial relations.

Please! Look both ways before crossing ideologies! — ROBERT WRIGLEY, *Providence, R. I.*

Open Forum *(Continued)*

READERS SUPPORT PREACHING PARTISAN POLITICS AS 'FREE MIND PRINCIPLE'

To the Register: Gordon Chapman, in his letter [October *Register*] complaining that "if partisan politics is being preached in Unitarian pulpits . . . potential Unitarians . . . will have nothing to do with a Unitarian Church" demonstrates that he has grown since joining a Unitarian church. . . .

Mr. Chapman is to be congratulated on the fact that he has already caught the delightful spirit of reciprocity and generosity endemic in Unitarian circles: he is now willing to help the ministers to understand themselves — he comes not just "to be ministered unto," as the old order of service puts it, but "to minister."

Encouraging as this growth is, there is more growing to be done, for liberal religion is a many splendored thing. Most of us will spend the rest of our lives trying to grasp the free mind principle, but in the meantime we may remind each other that we have no creeds, no heresies, no "true issues," no taboos, no unmentionables, including contemporaries; and that nothing, especially politics, is fenced off from religion, which encompasses all of life.

And as we grow in comprehension of the free mind principle, we learn that our own convictions are never really threatened by anything except our own consciences — not by eloquence that undermines them nor sermons that throb with painful precisions instead of comfortable abstractions about dead people or about nothing.

Mr. Chapman can go right on thinking that "to arouse partisan emotions" is base, and that "when a minister descends" (from where he doesn't say) "to naming contemporary individuals, it is an indication that he does not understand his subject sufficiently to keep sharply focused on the true issues." He will not be excommunicated for these views. But our ministers must be free to follow the advice of one of our dead sages, "let the full heart pour itself forth," even at the risk of being excommunicated by "potential Unitarians." — ELEANOR FRANKLIN, *Evanston, Ill.*

To the Register: After reading the October *Register* I am good and angry again about an issue which has come up before. This is the fact that we seem to have a good many people in the Unitarian Church who are not in basic sympathy with what Unitarianism stands for. They favor "religious" discussions in church and in publications, but the moment that those persons who exercise their ability for free thought find that this free thought leads them inescapably to take positions on public matters, these "unitarians" find that fact improper. As much against Catholic beliefs as I am, I nevertheless consider their position more honest on such matters, in that a Catholic is taught that his beliefs cannot help but affect his position on his everyday life and affairs. Why should this not be true of us too? . . .

And if a group goes to the trouble of obtaining a minister, presumably because they expect him to know more about guiding a church than they do, why should there be dismay if a liberal minister, spending his full time on a consideration of the moral affairs of life, comes to the conclusion that one political party offers a better chance for national moral leadership than the other, and tells his congregation about his decision and how he came to believe so? . . .

. . . our religion will become as sterile as the others unless we keep it busy as a tool on developing our attitudes toward more mundane matters. Will one of these "unitarians" please write you a letter for publication explaining how he believes in Unitarianism, and all it implies, yet disapproves of his minister's mentioning or taking a stand on political affairs? I repeat, I am good and angry about what I can only consider either self-deception or hypocrisy. — RINEHART S. POTTS, *Levittown, N.J.*

ANY UNITARIAN ACTION IN AFRICA SHOULD BE BASED ON AFRICAN NEEDS

To the Register: Some ideas expressed by the Rev. Jack Mendelsohn in his two articles about . . . Africa . . . invite . . . thorough thinking which may lead to appropriate action. . . .

I . . . think that any constructive and helpful action in Africa should be based on the needs of African peoples only. Two years of work in one of the African countries convinced me that the free peoples of African states liberated from foreign domination do not need any preachers at this time. Food, education, health service, social services, employment, techniques of administration are badly needed by all.

Beyond material help and technical services, African people seem to have a tremendous need of self-expression. Apparently African nations have a wealth of their own spiritual and cultural goods which can be masterfully interwoven . . . into a web of a general social development. . . .

As a Canadian citizen, I was pleased to read Mr. Mendelsohn's suggestions of United States-Canada cooperation. Carefully prepared regional plans for big deeds for and in Africa would have to include French- and English-speaking nations of the "marching continent."

One would wonder whether a Unitarian Development Fund should be used for a "mission" of a Unitarian minister in Africa. What might be considered . . . is creation of . . . teams to be sent to Africa to organize Social Development Centers and/or initiate social development progress . . . a minister could be hired at a later date. — JOHN TRONIAK, *Winnipeg, Man.*

READER CAN'T RESIST SAYING 'HEAR, HEAR' TO TWO EDITORIALS — AND SO HE DOES!

To the Register: Couldn't resist saying "Hear, hear," to the editorials of Dan Fenn, Jr., and Edwin Lane in the December issue.

Hear, hear! — COURTNEY OWEN, *Tucson, Ariz.*

(Continued on page 16)

Open Forum *(Continued)*

CONGREGATION HAD NO VOICE IN END OF 'HIGH CHURCH UNITARIANISM'

To the Register: I fear I must take issue on three basic points with Mr. John Nicholls Booth's letter [October *Register*] concerning the question of "high church Unitarianism" at the Second Church in Boston. To the assertion that the Prayer Book worship at the Second Church was "high church *Episcopalianism*" rather than authentically *Unitarian,* it should be carefully pointed out that the Second Church's service was neither Episcopalian in theology, tradition, nor in ceremony. The Second Church Prayer Book drew upon many Christian sources of inspiration, and most heavily from the liturgical works of James Martineau, our most noted theologian, and the *Book of Prayer and Praise* published by the Directors of the American Unitarian Association. . . .

As for ceremony, the use of a cross on the communion table, crucifer, candles, prayer books, kneeling benches, a robed choir, and other features are no more "narrowly Anglican" than are the great liturgical traditions of Eastern and Western Christendom. These are the universal elements and modes of Christian worship which have existed long before, during, and ever since the Protestant Reformation. They can no more be labelled specifically Anglican than can Gothic architecture, the King James' version of the Bible, church organs, or church bells! . . .

Christian Unitarians have as much right to draw upon and add to the main liturgical tradition of the Church as do the Episcopalians, and a fruitful borrowing and lending certainly is not to be deplored, but rather encouraged for our mutual enrichment. It is both parochial and illiberal to maintain an iconoclastic "puritanism" in the face of our modern wealth of worship materials now to be found throughout the whole body of the Christian Church.

Finally, I did not question the right of the Second Church to change its form of worship, but I did protest, and I do deplore the fact that the Second Church had no congregational voice in the "revolution" which was inaugurated. No vote was taken, no poll was conducted, no congregational approval was sought, no remonstrances from the congregation were heeded in the face of these changes from a genuine Christian service to one expressing syncretistic "world religionism." . . . That "people have stalked out in the middle of services, some parishioners have ceased attendance, others have been attending different churches" should certainly give pause for wonder in a church which is congregational in polity rather than episcopally governed! No, the Second Church *did not choose* to be no longer "high church;" it had no voice in the matter. . . .

Basically, Unitarians have the right, whether Christian or confessedly non-Christian, to assemble and worship according to their corporate and covenanted commitment. That such a commitment has been abrogated at the Second Church in Boston is plain, and from one "high church Unitarian" viewpoint, deplorable. — HARRY M. STOKES, *Boston, Mass.*

EDITOR'S NOTE: Dr. Booth, minister of the Second Church, reported a special legal meeting of the full membership had been called for February 12 to discuss changes in form and content of services.

WAS JESUS' WINE FERMENTED JUICE? METHODIST MINISTER THINKS IT WAS

To the Register: In Edwin Lane's article, "Protestant or Catholic" (October issue), he makes reference to Methodism's insistence that the wine used by Jesus and his disciples was unfermented juice. He also states that it is upon this fallacy that the Methodist Church has argued for biblical support of total abstinence.

Both of these ideas were new to me, though I have been a Methodist minister for several years. It has always been my understanding that Jesus used wine in the sense in which we speak of wine. Every scriptural reference supports the conviction that it was a beverage of alcoholic content. Further, it has long been my understanding that Methodism argues for total abstinence from the standpoint of good common sense. Certainly there is no biblical basis for it, since it was an alcoholic beverage which Jesus used and which Paul recommended to Timothy.

While there may be many Methodists who argue exactly as Mr. Lane suggests, it surely is not true that it is the universally accepted position of Methodism. . . .

It might be well to point out that it is practically impossible to say what an "official" Methodist position might be. The truth is there are about as many beliefs as there are Methodists. . . . — REV. W. GODDARD SHERMAN, *Fort Lauderdale, Fla.*

To the Register: . . . "Protestant or Catholic?" [October *Register*] is unrealistic in its thinking. . . . It does not consider the dangerous political organization of the Catholic clergy, and I think it unfortunate that a leader in policy of our publication has no more constructive thinking to offer us. . . . — MRS. MARY KELSO KOSTER, *Salida, Colo.*

REGISTER RADICAL? READER DISAGREES AND URGES MAGAZINE 'NOT TO MELLOW'

To the Register: It seems that every issue of the *Register* has . . . at least one letter taking the position that this magazine is "radical" or otherwise unsuitable for Unitarians.

I . . . emphatically disagree . . . I believe the *Register* is doing a fine job, presenting varying points of view on all sorts of topics. . . . I am sure that all articles have expressed views received sympathetically by good numbers of Unitarians.

So keep up your good work. I urge you not to "mellow" — not to become another "organization man" publication, printing words and saying nothing. Keep the *Register* as it is. — A. STEPHEN BOYAN, JR., *South Boston, Mass.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

STUDY OF LINCOLN INDICATES GROWTH OF HIS OWN THEOLOGY

THE ALMOST CHOSEN PEOPLE. By William J. Wolf. Garden City, N. Y.: Doubleday & Company, Inc. $3.95.

Abraham Lincoln was a biblical man in a way which our generation would call existential. While he had an extraordinary knowledge of the Bible, the chief operation of that knowledge was not merely intellectual; it had a directive part in his life. His biographers have felt the obligation to deal with this religious vitality, but they have too often "explained" the religious factors as ethical or psychological, or as incidental activities.

From another side Lincoln's religious quality may have been more deeply obscured by the professionally religious, who have exploited the well-known facts that he dreamed dreams, prayed fervently, and spoke in public of God. The pious ones could not, in fact, get him to put his stovepipe hat and umbrella in the narthex of any denomination. But now, after his death, they put forth claims that he had a denominational loyalty which was secretly, deductively, or symbolically present.

We have needed the essay of a theologian to put aside these reductions of his biographers and the public-relations clamor of pious clergymen. This need begins to be fulfilled in the objective research of Professor Wolf.

How Lincoln's theology developed to meet the personal and the political demands of his life is the exciting story of this book. While I do not wish to make a moral in this objective report, the book does seem particularly relevant to our times. One cannot help but think the Lincoln theology of statesmanship might well be worth the study of men such as we, who yearn for a peaceful world in the midst of one that is torn to pieces. The melancholy of Lincoln is very deep, but deeper still is his faith, hope, and charity.

WALLACE W. ROBBINS
First Unitarian Church, Worcester, Mass.

SURVEY OF RELIGIOUS ISSUE IN POLITICS STILL PERTINENT

RELIGION AND POLITICS. By Peter H. Odegard. New York: Oceana Publications, Inc. (Published for the Eagleton Institute of Politics at Rutgers.) $5.00.

With the presidential campaign over and a Catholic elected to the presidency, some may think a book dealing entirely with the "religious issue," and largely with its relation to the presidency, is outdated. For those who know the issue is not dead and buried, this study by Dr. Odegard is valuable, to deal with it both as it lies latent and as it is raised again.

Though not of great length (219 pages), the book covers a wide range of time and opinion in the United States: from the colonial period to the campaign of 1960, from presidential candidates to prelates to Paul Blanshard. More than a score of statements and documents are quoted at length — all of them pertinent, many profound, and some disturbing.

This is not a book to allay one's fears, either of the social philosophy of the Catholic church or of the dangers of bigotry. It could be of great help to face both realistically.

The same week that brought this book to my desk brought also a communication from the local ministerial association in which I read these words: "We are dwelling in the shadow of the sad election results. . . . Our Protestant disunity and lack of moral and spiritual conviction put Kennedy in the White House . . . the time has come for Spokane County ministers to close their ranks. . . . Let us be gentlemen with theological lances and display saving graces of restraint and balance."

No, the issue is not moot, and Dr. Odegard's review of the past will help us chart a safer course for the future.

RUDOLPH W. GILBERT
First Unitarian Church, Spokane, Wash.

FICTIONAL STATE HEARINGS MAKE INDICTMENT OF TODAY'S SOCIETY

THE CHILD BUYER. By John Hersey. New York: Alfred A. Knopf, Inc. $4.00.

John Hersey's *The Child Buyer* presents a picture of small-town America, portrayed in a representative New England village, selling its birthright individualism to a clever, commercial civilization. According to Hersey affluent American big business has successfully screened itself off from bothersome value judgments of an intelligent citizenry. It has found ways to purchase the soul of anyone who would get in its way — teacher, parent, child, and any citizen of any town, big or small.

In this sadly bitter book the author sees no sympathetic character who can save us except the observant, but drowsy, uninvolved citizen (and he is a long chance). Such a citizen appears in the story as State Senator Mansfield. The senator conducts a state investigation of the child-buying affair, but through most of the sad tale he appears to be merely a spectator. Apparently Hersey has given up on the professionals and parents interested in democratic education, and is hoping that less involved patriots will wake up and sound the alarm.

The story is told in the form of the state's official hearings. At the end of the hearings an aroused and shocked senator questions a number of characters (meaning most of us) about capitulation to the new aristocracy of power, big management men with barrels of company money to spend.

Even for the reader well acquainted in the literature of contemporary social criticism, the book is an eye-opener, identifying the distinguishing marks of those who buy, those who sell, and those illiterates among us who will not rest until all intellectuals are put out of the public domain, neatly sold into slavery.

CHARLES REINHARDT
Unitarian Church, Staten Island, N. Y.

PAPERS POINT OUT CHIEF JUSTICE'S DIRECTION IN LEGAL INTERPRETING

THE PUBLIC PAPERS OF CHIEF JUSTICE EARL WARREN. Edited by Henry M. Christman. New York: Simon and Schuster, Inc. $5.00.

The vitality and freshness which Chief Justice Earl Warren has brought to the Supreme Court have been most welcome to those who see in him a proponent of freedom and a defender of the Constitution.

For Chief Justice Warren, "the provisions of the Constitution are not timeworn adages or hollow shibboleths." Rather, "they are vital, living principles." He has breathed a warmth into the judiciary and has tried to translate it in terms of "language of the heart" and "social progress." Such terms are anathema to those who, filled with fear, would imitate totalitarian security methods; but they are the hope and lifeblood of freedom-loving people in every generation.

I hope that both those filled with fear and those filled with hope may read this book.

RICHARD R. GROSS
The Unitarian Church, Keene, N. H.

REFUGEE PROBLEMS PORTRAYED FROM HUMAN POINT OF VIEW

THE HIGH TOWER OF REFUGE. By Edgar H. S. Chandler. New York: Frederick A. Praeger, Inc. $6.75.

This is a moving story of more than forty million refugees from tyranny, totalitarianism, and fear, written by the director of the refugee service of the World Council of Churches. Dr. Edgar H. S. Chandler views the problem not as a statistical abstract, but as forty million problems.

The High Tower of Refuge involves pathos and faith, tragedy and humor. Solving the forty million problems is confused by both the Iron Curtain of Russia and the Red Tape Curtain of the free countries. The book is extremely well written, well illustrated, and grinds no political axes.

J. FRANK SCHULMAN
The First Unitarian Church, Youngstown, Ohio

JUDGE AND SOCIOLOGIST CRITICIZE PRESENT U.S. NARCOTICS LAWS

WHO LIVE IN SHADOW. By John M. Murtagh and Sara Harris. New York: McGraw-Hill Book Co. $4.50.

Drug addiction, a neglected area of concern among religious liberals, is illuminated searchingly here by New York's chief magistrate, collaborating with a trained sociologist. In analyzing one of America's least understood but most profitable criminal activities, they reveal the appalling complexity of the problem of narcotics law enforcement, and insist that the difficulty has its roots in the fact that "our drug laws are immoral in principle and ineffective in practice." There exists a society within a society, with its own morals and its own laws. This society maintains an intricate hierarchy of distribution, which culminates in the unfortunate drug user — the victim of his own compulsive, personality-rooted need.

The authors believe that present drug laws penalize the addict, while leaving the sources of narcotic supply untouched: "No other country in the world has been so sadistic in dealing with addicts." Hospitals for narcotics addiction are woefully limited, and their therapy is inadequate; doctors in our country are forbidden to treat addicts effectively, thus forcing them into criminal activity in order to supply the need over which they have no control. The authors are sharply critical of our Narcotics Bureau, oddly lodged within our Treasury Department, and of Commissioner Harry J. Anslinger. A depressing prognosis, but a stirring and readable book.

PETER H. SAMSOM
West Shore Unitarian Church, Cleveland, Ohio

HISTORIAN VIEWS WORLD CRISIS: SUGGESTS LOVE AS SOLUTION

INTERNATIONAL CONFLICT IN THE TWENTIETH CENTURY. By Herbert Butterfield. New York: Harper & Brothers. $3.00.

Mr. Butterfield's book includes some thoughtful insights and felicitous phrasing (which it seems to me we have a right to expect from any author). But its basic troubles are two-fold.

First, it tells us little we did not know before. Second, the book's answer to the problem of international conflict in the twentieth century is basically irrelevant and pietistic. The author brings in the old *deus ex machina* of love in the last chapter, all stops and tremolo. No word is given to the specific requirements and institutional structuring of law and justice on a world level. Without that, unfortunately, love is not enough.

CLARKE D. WELLS
St. John's Unitarian Church, Cincinnati, Ohio

NEW STUDY OF MARTIN BUBER INTERPRETS HIS DEVELOPMENT

MARTIN BUBER: Jewish Existentialist. By Malcolm L. Diamond. New York: Oxford University Press, Inc. $4.50.

With ample warning that the philosophy of dialogue is not an avant-garde motif, Diamond introduces the reader to a meaningful acquaintance with Martin Buber. Buber's development is traced, for example, through Hasidism and the Jewish Bible, in which he found "the most meaningful record of man's response to the full dimension of life and history," and the hallowing of the everyday.

Buber is credited with an antidote for nineteenth century liberalism, which liberated biblical criticism from dogmatism but tarnished the figure of Moses. Buber "restores the luster" and corrects the debunking tendency, thus leading us to the irony that Buber is better understood and more readily accepted by liberal Protestants than by his own people.

Of special value in this book is the review of some developments in the last one hundred years of Judaism. They are discussed as they affected Buber, but the discussions are also valuable in themselves, as studies of such movements as Hasidism, Wellhausen, Zionism, and the mission of Judaism today. Diamond's critical approach gives us something more than another book on Buber, for true to the subject, it becomes something larger than itself in the courage generated by the dialogical response of a Jewish existentialist.

ROBERT HENRY HOLMES
First Parish Church (Unitarian), Bedford, Mass.

WORK OF MODERN POETS STUDIED IN TERMS OF HUMAN PREDICAMENT

THE MODERN POETS: A Critical Introduction. By M. L. Rosenthal. New York: Oxford University Press. $6.50.

What have the modern poets to say about our present human predicament? What methods have they to suggest for dealing with man's unhappy plight? These are the background questions against which Professor Rosenthal places his excellent study of some of the great poets who represent the modern tradition.

By analyzing the works of such giants as Yeats, Pound, Eliot, Frost, Sandburg, and Jeffers — to name a few — he makes clear their world view, their character, and their art. These are the master artists and craftsmen. Rosenthal uses extensive quotation to lay bare the style, thought, and emotional powers of each poet while he examines the artistic relationships between them.

This book is especially useful for those who seek in creative art new approaches to life values, and for those who respect the integrity and sensitivity of the poet in his search for answers. It can give direction to those who wish to share the poetic quest.

ARTHUR GRAHAM
Unitarian Church of Oak Ridge, Tenn.

MODERN CHRISTIANITY SHOULD ADOPT NEW APPROACH TO SEX

SEXUAL RELATION IN CHRISTIAN THOUGHT. By Derrick Sherwin Bailey. New York: Harper & Brothers. $4.50.

Despite almost universal silence on the subject, very few things have influenced the pattern of western culture more than the sexual tradition of the Christian church. The ideas and influences which went into this tradition, how it has changed and evolved, and what it should be is the subject of this very valuable study by Derrick Sherwin Bailey, study secretary of the Moral Welfare Council of the Church of England.

The book's main thesis is that almost from the beginning of Christianity there has been a decidedly negative reaction to everything having to do with relationships between men and women. The Rev. Mr. Bailey traces negative reaction from ancient Greek asceticism to Sts. Paul, Jerome, and Gregory. Such an attitude led to an exaltation of celibacy, making marriage at best only a substitute. Although this tradition was somewhat modified in the latter part of the middle ages by Thomas Aquinas and other scholastics, it passed with but few changes into the Protestant movement through Luther and Calvin. At the same time, the sexual tradition was androcentric; that is, it tended to elevate the male to a position of dominance over the female. As a result, Bailey charges, Christianity has failed to make a satisfactory adjustment to the needs and demands of modern marriage.

The position which Christianity has held with only slight modification for nearly 2,000 years is outmoded. By taking into account modern scientific discoveries and modern scholarship, Christianity could make marriage and the general relationships between the sexes assume new dimensions. Basic to any new attitude would be the idea that sex is a "god-given factor in human life" which is both "noble and creative." Other matters such as planned parenthood, the equality and partnership of the sexes, and the recognition of the individuality of the sexes could easily follow from such an idea.

The book is a sane, objective, and documented presentation, written from a slight Anglican bias, which none the less can prove valuable to Unitarians. The Rev. Mr. Bailey does an excellent job in his capacities as both historian and crusader. It is a "must book" for any understanding of the various Catholic or Protestant stands on marriage, divorce, prostitution, contraception, and so forth. At the same time, the book indicates why our Episcopal friends are in the forefront of many battles in the field of changing sexual mores.

VERN L. BULLOUGH
Northridge, Calif.

SEARCH FOR TRUTH ADVOCATED AS MOST IMPORTANT ACTIVITY

THE PRINCIPLE OF TRUTH. By Peter D. King. New York: Philosophical Library, Inc. $3.75.

Without padding and without circumlocution, this little book offers what the author believes to be "a true and correct touchstone of right and wrong" and "a scientific foundation for society." His postulate is that the discovery of truth is "the most important and best activity possible." All human morality and institutions may be organized into a constructive whole by subordination to the search for and acceptance of the actual nature and relationships of real things.

The author rejects religion because it is based on faith in the unknown rather than on perception of the known; but those acquainted with oriental religious speculation will recognize that the adoration of reality is genuinely and deeply religious in the best sense. Indeed, the author's terseness, staccato style, and humanism are strongly reminiscent of Confucius.

The book ignores important dimensions of human experience, but so far as it goes, it is sound and deserving of careful consideration. The author is clinical director of a mental hospital and has published research papers in various fields.

DONALD F. ROBINSON
Second Parish, Hingham, Mass.

Books and Ideas (Continued)

BIBLE STUDY GIVEN GUIDANCE IN INTERPRETIVE NEW BOOK

THE RELIGION OF THE BIBLE. By S. Vernon McCasland. New York: Thomas Y. Crowell Company. $5.95

Professor McCasland's book is described on the dust jacket as being "expert guidance through the Scriptures, with accent on the religion they present." The first phrase is certainly warranted. The author's thirty years of experience in teaching courses on the Bible serve as a broad background from which the materials for the present book are drawn.

The second phrase hedges just enough to make it accurate. The *accent* is on the various stages of religion recorded in the Bible. But from time to time the author editorializes in terms of *his* religion, not always bothering to distinguish the result from the original biblical meaning. On the brighter side, it is good to know that one with McCasland's convictions can be as liberal as he is.

The book's organization follows the sequence of the Bible fairly closely. Each book is described briefly, and its major emphases are explained. An extra, not found in other books of this nature, is the inclusion of scattered paragraphs which capture interesting sidelights or point up unusual factors. One can almost visualize the professor scanning thirty years of lecture notes and skimming the cream for use in this fashion. The result is an easily read text, which at times verges on the breezy but never loses touch with scholarly backgrounds.

If the book were less expensive, it might well be used as a text for youth and adult classes in the church schools; it surely will be used in many college classes; ministers undoubtedly already have the information available here, but not in so concise and readable a form. In short, the book is neither a necessity nor a luxury, but a pleasant and useful addition to a working library.

WILLIAM GOLD
First Unitarian Society, Schenectady, N.Y.

REISSUED WORK DESCRIBES WORLD AND ROLE OF JUDAISM IN JESUS' TIME

THE JEWISH WORLD IN THE TIME OF JESUS. By Charles Guignebert. New York: University Books, Inc. $5.

The renowned liberal professor at the Sorbonne, writing before the recent discoveries of the Dead Sea Scrolls, masterfully describes the Jewish mind, conscience, and life into which Jesus was born. With uncanny grasp upon the inner spirit of Jewish idealism and program, the author has done great service in showing that the Christian church would be both unthinkable and impossible without the preparatory and formative role of Judaism long before. This standard reference work fortunately has been reissued two decades since its appearance in English.

CARLYLE HAYES MEACHAM
The Unitarian Church of Anne Arundel County, Md.

JEWISH PRAYER BOOK APPEARS IN NEW, DEFINITIVE VERSION

SIDDUR: The Traditional Prayer Book for Sabbath and Festivals. Edited and translated by David de Sola Pool. New York: University Books, Inc. and Behrman House, Inc. $17.50.

In contradistinction to the prayer books of the progressive, or reform, Hebrew congregations (which reflect modern man's concerns and aspirations), the *Siddur*, or traditional manual of Jewish devotion, is a record of Israel's journey through history. From the biblical Book of Psalms onwards, the order of divine service grew and expanded; added later were utterances of talmudic moralists and legalists, and of Eastern and Western medieval liturgic poets, philosophers, and mystics.

The present edition of the text, with an English translation, adroitly transmits all the religious, historical, and literary qualities of the traditional Jewish prayer book. In addition to the synagogue ritual and private devotions, it includes the festival readings from the scriptures, the Song of Songs (the traditional text for the eve of the Sabbath), and the ethical tractate, "Sayings of the [talmudic] Fathers."

Sponsored by the Rabbinical Council of America, this is an authoritative and definitive version. The scholarly editing of the text, the concise notes on custom and ritual, and the faithful and exquisite translation are the work of Dr. David de Sola Pool, rabbi emeritus of the Spanish and Portuguese Synagogue in New York. Assisted by a committe of experts, Dr. Pool spent twelve years in the preparation of this monumental work.

NAHUM N. GLATZER
Brandeis University, Waltham, Mass.

DID INDIAN BUDDHISM INFLUENCE CHRISTIANITY OR VICE VERSA?

INDIA AND CHRISTENDOM. By Richard Garbe. La Salle, Ill.: The Open Court Publishing Co. $3.50.

This is a new revision of Richard Garbe's essays examining the similarities of Indian religion and Christianity, and ascribing influences of one on the other. The essays were originally published some forty-five years ago, but will still be stimulating for most readers today.

Although the details and references sometimes make for slow reading and some confusion, they indicate a scholarly approach that is certainly needed in this field of research. Occasionally, however, one may be tempted to question the author's rather definitive and dogmatic conclusions.

In general, Garbe attempts to show that the religion of India, especially Buddhism, was familiar to early Christian writers. He finds only four certain evidences of Buddhist influence in New Testament canonical works — despite broader claims by others in the field — but he does show extensive influence in the apocryphal works and evolving Christianity. He points to Christian saints adopted from Buddhism and to the impact of Buddhist thought and practice in such matters as monasticism, architecture, celibacy, clerical tonsure, veneration of relics, and the use of the halo, the rosary, incense, and bells.

There has been much concern about the similarity between Buddhism and Christianity. Many dedicated and zealous Christian scholars have endeavored to prove that it was Christian influence on Buddhism that accounts for this similarity rather than the reverse. Garbe shows that Christian influence must be restricted to the period following 400 A.D. and limited to secondary products "in the most degenerate form of Buddhism [and] Lamaism. . . . All similarities . . . so far as *essential* matters are concerned, originated independently from one another."

DAVID R. KIBBY
Unitarian Society of Delaware County, Springfield, Pa.

PORTRAIT OF BILLY GRAHAM VIEWS SOCIAL AND RELIGIOUS ASPECTS

BILLY GRAHAM, REVIVALIST IN A SECULAR AGE. By William G. McLoughlin, Jr. New York: The Ronald Press Company. $4.50.

Dr. McLoughlin's excellent study of Billy Graham is a stereotype-smasher for religious liberals. The author places Graham historically as part of the American revival tradition; traces his rise as a luminous, if not powerful, symbol of American Protestantism; and outlines his theology, social philosophy, and political leanings. Graham's pulpit techniques and the mechanics of his revivals are described, and the "results" of his efforts are studied in terms of converts and commercialism.

The author's final estimate centers on Billy Graham as "the spokesman for the newly consolidated and articulate pietistic movement," as one whose popularity symbolized an "aspect of the nation-wide tension and insecurity," and as "a symbol of embattled Christendom."

Dr. McLoughlin treats his subject with respect, without advocating either the theology or methods of the revivalist. Among the important points he makes is that professional revivalists never have been leaders of opinion, because they cannot risk losing the support of churchmen and laymen by going "beyond the lowest common denominator of prevailing religious and democratic dogma."

The book is a valuable commentary on one of the signs of the times.

GRETA M. WORSTELL
Church of the Reconciliation (Universalist-Unitarian), Utica, N. Y.

VICTORIAN SCHOLAR REINTRODUCED; SELECTED WRITINGS INCLUDED

WALTER BAGEHOT. By Norman St John-Stevas. Bloomington, Ind.: Indiana University Press. $7.50.

He has been called "the greatest Victorian;" yet when his name is mentioned, few people recognize it. It is high time that the history of Walter Bagehot, as well as his important works, be brought out of that strange limbo into which the twentieth century has dropped all that was good and evil in the Victorian Age. Norman St John-Stevas has made a start in the right direction, but the biographical essay with which he introduces his critical evaluation of Walter Bagehot is sufficiently dull to discourage all but dedicated scholars from reading beyond page twenty-two.

This dullness is rather surprising, because in his earlier work, *Obscenity and the Law,* Dr. St John-Stevas showed himself to be an excellent scholar of the Victorian period and a brilliant, creative writer. The present volume certainly reflects his scholarship and, indeed, enhances his reputation in this respect. But his style has lost its brilliance. Nevertheless, the book really should not be shunned. It does afford a critical introduction to Bagehot, a Victorian genius who left his mark on politics and economics, and it offers a representative selection from his works.

ARNOLD CROMPTON
First Unitarian Church, Oakland, Calif.

SHAW SATIRE COMMENTING ON RELIGION NOW REPRINTED

THE ADVENTURES OF THE BLACK GIRL IN HER SEARCH FOR GOD. By G. B. Shaw. New York: G. P. Putnam's Sons. $2.50. (Capricorn Books paperback, $.95.)

A more delightful bit of GBS could not have been reprinted! This commentary on the foibles of the pretentious religionist, philosopher, and seer is sharp and incisive in the tradition of Shaw.

The book also contains the original illustrations by John Farleigh and Shaw's Postcript on why he wrote this little piece of satire, as well as some more comments on biblical idolatry.

PAUL E. KILLINGER
Unitarian Fellowship of Bloomington, Ind.

WHO WROTE SHAKESPEARE? CONTROVERSIES SURVEYED

THE POACHER FROM STRATFORD: A Partial Account of the Controversy over the Authorship of Shakespeare's Plays. By Frank W. Wadsworth. Berkeley and Los Angeles: University of California Press. $4.50.

From 1769 to the present, scores of sincere, militant, even passionate persons have denied that Shakespeare wrote Shakespeare and have "proved" it by acrostics, mathematics, cryptography, the occult, word-count, cipher, X-ray, and particularly by the strength of wishing. They are all here in this fascinating book.

Bacon wrote the plays — and the King James Bible as well (p. 84). He also wrote Marlowe, Spenser, Milton, Montaigne, *Pilgrim's Progress,* and — no fooling! — "The Raven" and "Curfew Shall Not Ring Tonight" (p. 91). No, it was Roger Manners, fifth Earl of Rutland who wrote Shakespeare (p. 100). No, it was Edward de Vere, seventeenth Earl of Oxford (p. 110). No, it was the Italian, Michel Florio (p. 142). No, it was the English nun, Anne Whately (p. 145). No, it was Queen Elizabeth (p. 156). No, it was a committee (p. 118). The book is a brilliant survey, not without humor.

STAFF REVIEW

Thoughts for Meditation

EDITED BY JACOB TRAPP

Prayers

Lord, make us to resemble even here, through mutual love, the heavenly kingdom where all hatred is quite banished, and all is full of love, and therefore also full of gladness and joy.

Ludovicus Vives

Maker and Lover of beauty, we adore Thee for the splendor of the universe. Help us to use its wonders and its loveliness as an open door through which we shall enter into the imperishable beauty of thy kingdom.

Charles Henry Brent

Almighty and everlasting God, the brightness of all faithful souls, fill the world with Thy glory, we pray Thee, and show Thyself, by the radiance of Thy light, to all the nations of the world.

Gregorian Sacramentary

Take from us, O Lord, all pride and vanity, all boasting and forwardness, and give us the true courage that shows itself by gentleness, the true wisdom that shows itself by simplicity, and the true power that shows itself by humility.

Charles Kingsley

O great and incomprehensible God, let my spirit be the stringed instrument, harmony, sound, and joy of thy Holy Spirit. Strike the strings in me . . . and carry through my harmony into thy kingdom.

Jacob Boehme

Thou art the Light of all lights.
Remove the darkness of ignorance from us;
Burn all the seeds of our evil desires and evil karmas;
Make us fearless. We salute thee!

Srimad Bhagavatam

I will be truthful.
I will suffer no injustice.
I will be free from fear.
I will not use force.
I will be of good will to all men.

Mahatma Gandhi

All that I ought to have thought and have not thought,
All that I ought to have said and have not said,
All that I ought to have done and have not done;

All that I ought not to have thought and yet have thought,
All that I ought not to have spoken and yet have spoken,
All that I ought not to have done and yet have done;

Of such thoughts, words, works, bodily and spiritual,
I repent, and pray forgiveness.

Zarathustra

O Lord, shower thy blessings upon all;
May good come to all.
May those who have evil ways come to realize the good,
That they may follow in the way of the good.
May all beings be kind and loving to one another;
May all think good of one another;
May all realize the good within themselves.

Srimad Bhagavatam

Great Spirit, whose voice I hear in the winds and whose breath gives life to the whole world, hearken!

I come before thee as one of thy many children. See, I am small and weak; I need thy strength and wisdom.

Grant me to walk in beauty and that my eyes may ever behold the crimson sunset.

May my hands treat with respect the things which thou hast created.

May my ears hear thy voice.

Make me wise, that I may understand the things which thou hast taught my people, which thou hast hidden in every leaf and every rock.

I long for strength, not to overreach my brother but to conquer self.

Make me ever ready to come to thee with pure hands and candid eyes, so that my spirit, when life disappears like the setting sun, may stand unashamed before thee.

Sioux Indian

Lord, make me an instrument of Thy peace.
Where there is hate, may I bring love;
Where there is injury, pardon;
Where there is enmity, reconciliation;
Where there is doubt, faith;
Where there is despair, hope;
Where there is sadness, joy.

O divine Master,
Grant that I may not so much seek to be
consoled as to console;
To be understood, as to understand;
To be loved, as to love;
For it is in giving that we receive,
It is in forgiving that we are forgiven,
And it is in dying that we are born to eternal life.

St. Francis of Assisi

DR. GREELEY, DR. RICE NOMINATED TO HEAD NEW UNITARIAN UNIVERSALIST ASSOCIATION

A contest for the presidency of the new Unitarian Universalist Association was assured when Dr. Dana McLean Greeley and Dr. William B. Rice were nominated for the office January 11. The way remained open for nomination of other candidates by petition.

Dr. Rice

Dr. Greeley

Dr. Greeley has been president of the American Unitarian Association since May, 1958. Dr. Rice was chairman of the Joint Merger Commission which prepared a plan for consolidation of the association with The Universalist Church of America that will become effective next May.

The two were nominated by agreement of the AUA Board of Directors and the UCA Board of Trustees, meeting concurrently in Boston. Election will be by delegates to the organizational meeting of the Unitarian Universalist Association in Boston, May 11 through 13.

The boards also made nominations for five other offices in the new association. They are:

Moderator — Dr. Marshall E. Dimock, head of the Graduate Government Department, New York University.

Vice-Presidents — Judge Lawrence G. Brooks, chairman of the AUA Board of Directors, and Dr. Carleton M. Fisher, president of The Universalist Church of America.

Secretary — Mrs. Anne S. Bowman, general secretary of The Universalist Church of America.

Treasurer — Wilson C. Piper, attorney and a member of the Joint Merger Commission.

Other nominations for the five offices also may be made by petition.

The nominations were announced at the conclusion of meetings of the two boards January 10 and 11. A statement by Judge Brooks and Dr. Fisher said, in part:

". . . the boards of the American Unitarian Association and The Universalist Church of America met to act on the report of their subcommittee on nominations for the officers of the new Unitarian Universalist Association. . . .

"The Board of Directors of the American Unitarian Association strongly supported the nomination of Dr. Greeley for the presidency as recommended by the joint subcommittee.

"On the principle that neither incumbent should be a candidate, the trustees of The Universalist Church of America placed in nomination Dr. Rice, minister of the Unitarian Society of Wellesley Hills, Massachusetts, and chairman of the Committee on Consolidation of the two denominations.

"After lengthy discussion, both governing bodies agreed to place in nomination both Dr. Greeley and Dr. Rice for the office of the presidency. Unanimous agreement was reached on all other nominations . . ."

Nominations for twenty memberships in the Board of Trustees of the new association and for thirty-six memberships in four standing committees of its General Assembly were to be made later in January by the joint Nominating Committees of the denominations. The joint Nominating Committees were required to report their nominees and those of the two boards to churches and fellowships of both denominations by January 25.

The trustees were to be divided into two groups, one to hold membership for two years and the other for four. The object is to make possible staggered terms and election of half the board every two years. Beginning in 1963, trustees would be elected for four-year terms.

A similar arrangement was to be made for the standing committees. At the out set, however, there were eleven positions to be filled on the Nominating Committee of the new General Assembly, eight on the Program Committee, eight on the Business Committee, and nine on a Commission on Appraisal.

Dr. Greeley was elected president of the AUA in 1958 to complete the unexpired term of the late Dr. Frederick May Eliot.

Prior to his election he served for twenty-three years as minister of the Arlington Street Church, Boston. His previous pastorates were in Lincoln, Massachusetts, and Concord, New Hampshire.

He was secretary of the AUA from 1945 to 1954, and is a former president of the Unitarian Service Committee, Inc. He is a former chairman of the association's World Churches Committee and its Committee on Postwar Responsibilities.

Dr. Rice was called to the Unitarian Society of Wellesley Hills in 1945. His previous pastorates were in Francestown, New Hampshire, and Dover, Massachusetts.

He was chairman of the Joint Merger Commission from its inception in 1956. He also has served as a member of the AUA Board of Directors and chairman of the AUA Department of the Ministry Committee and the Ministerial Fellowship Committee.

Dr. Rice is Protestant chaplain at the Suffolk County Jail, Boston, chairman of the Unitarian Chaplains' Committee, and a member of the General Commission of Army and Navy Chaplains at Washington, D.C.

Middle Westerners Adopt New Organization Name

The Iowa Unitarian Association has adopted a new name: the Prairie States Unitarian Association. The action was taken by the organization's board in recognition of member groups in Missouri, Kansas, Nebraska, and South Dakota, as well as Iowa.

JEEP FOR INDIA: Funds donated by the Department of World Churches of the American Unitarian Association provided a jeep for the Rev. Margaret Barr, English minister working with the Khasi Unitarians in Kharang, Assam, India. Miss Barr is shown beside the jeep with Dranwell Wallang, her assistant in charge of the health department of the Kharang Rural Center.

UFSJ ANNOUNCES LEGISLATIVE EMPHASES ON FEDERAL AND LOCAL LEVEL FOR 1961

Self-government for the District of Columbia, federal aid to education, and expanded economic and technical assistance to underdeveloped countries are among the 1961 legislative emphases of the Unitarian Fellowship for Social Justice.

These and other goals were included in a "statement of legislative hopes for the 87th Congress" issued during the December UFSJ board meeting.

The statement said that the UFSJ will support:

"Legislation giving all citizens of Washington the democratic privilege . . . to vote for those who govern the District of Columbia."

"The amendment which will give citizens in the district the right to vote for President and Vice President."

"A federal aid to education bill for both teachers' salaries and school construction."

"Bills which will . . . improve the condition of the migrant laborers throughout the country."

"Medical aid to the aged, preferably under the Social Security program."

Civil rights legislation.

Reform of the rules of the Senate and House of Representatives.

The creation of a new cabinet post for urban affairs.

Expanded "economic and technical assistance to the underdeveloped countries with no 'buy America' strings attached."

"Efforts to ban nuclear tests and to reach a disarmament agreement."

Dissemination of birth control information to countries which request it by the United States and the United States.

The statement also said that the UFSJ will oppose any public aid to private or parochial schools.

$20,000 Is Voted to Complete Study of Theological Education

A sum of $20,000 from the Unitarian Development Fund has been appropriated by the Board of Directors of the American Unitarian Association to enable the Committee to Study Theological Education of Unitarian and Universalist Ministers to complete its work.

The appropriation was voted at the board's January 10 meeting in Boston after the Rev. Raymond B. Johnson, chairman, presented the committee's request for the $20,000 "to secure the services of an experienced, nonpartisan aide to assist in the assembling of the materials already accumulated, to make an objective study of the five seminaries, and to assist the committee in the making of its final report."

Mr. Johnson reported that "the committee members are willing to continue making unusually large contributions of their time to the completion of your assignment, but they have become convinced that it is impossible to complete the work without the aid requested."

A sum of $12,000 to pay the consultant was itemized in Mr. Johnson's report, which assumed the work would require a half year and that a man of the caliber and experience of the dean of a liberal arts college might be granted leave to perform such service. The committee reported that Mr. Johnson, Dr. Francis Keppel, and Dr. Thomas Hale Ham had been authorized to secure a consultant.

The committee first met June 24, 1959, and Mr. Johnson reported that it "is looking to the presenting of the final report in May, 1962." Composition of the committee originally was Unitarian, but three Universalist members were added in June, 1960.

The five seminaries training Unitarian and Universalist ministers are Crane Theological School of Tufts University, Harvard Divinity School, Meadville Theological School, Starr King School for the Ministry, and the Theological School of St. Lawrence University.

Two Committees to Study Publications Problems

Appointment of two small joint administrative committees to study publications problems arising from Unitarian-Universalist consolidation was reported January 10 to the Board of Directors of the American Unitarian Association by Dr. Dana McLean Greeley, president.

An Interim Committee on Denominational Publications will study the relationship of *The Unitarian Register* and *The Universalist Leader,* as well as possible needs for other publications, at the outset of a consolidation. It includes Dan Fenn, Jr., the Rev. Jack Mendelsohn, the Rev. Albert F. Zeigler, and the Rev. George Spencer. Edward Darling, director of the AUA Department of Publications; Victor Bovee, *Register* editor; and the Rev. Raymond J. Baughan, Jr., *Leader* editor, will be staff consultants.

A committee to plan for the first Unitarian Universalist yearbook includes the Rev. Mason F. McGinness, the Rev. Melvin C. Van de Workeen, Royal H. Cloyd, Mrs. Anne C. Bowman, and Gobin Stair.

AUA-UCA Project Aids Philippine Unitarians

Philippine Unitarians who suffered severely during floods last summer are being assisted by a joint project of the Department of World Churches of the American Unitarian Association and the Universalist Service Committee.

The two organizations have united to provide continuing aid in the form of clothing in addition to emergency funds sent by the AUA in August.

The flood victims have listed their greatest needs as polo shirts (age six through medium men's sizes), light dresses (age six through small women's sizes), men's shoes (size seven or smaller), and women's flat shoes (size seven or smaller).

Persons wishing to contribute clothing may send it to the Universalist Service Committee Warehouse, care of the Horn Packing Company, 31 Smith Place, Cambridge 38, Massachusetts. Bundles should be marked "For the Philippines."

Youth Leave in June For European Tour

Eighteen young people and two adult leaders are scheduled to leave New York by airplane June 29 for a European tour sponsored by Liberal Religious Youth (Unitarian-Universalist).

The tour will begin in Britain where the Americans will be entertained by members of the Unitarian Young People's League and the Fellowship of Youth. The group will then travel to Albert Schweitzer College, Churwalden, Switzerland, for a summer course July 15-27.

From July 31 to August 6 the young people will attend the annual conference of the International Religious Fellowship in Germany. Theme of the conference is "Authority, Tolerance, and Co-operation in Liberal Religion."

The Americans will form smaller tour groups with European members of the IRF following the conference. Provision will be made for those who wish to attend the congress of the International Association for Liberal Christianity and Religious Freedom in Davos, Switzerland. The group will return from London to New York September 9.

Cost of the tour is $850. Further information may be obtained from the American IRF Committee, care of Liberal Religious Youth, 16 Beacon Street, Boston 8.

Interfaith Temple Proposed At Montgomery County Dinner

The proposed construction in Washington, D. C., of a "Temple of Understanding," representing six major religions of the world, was announced at an international dinner held in December at the Unitarian Church of Montgomery County, Maryland, under the auspices of the Women's International Religious Fellowship.

The building is to resemble a sun with six rays, or wings. Each wing will contain a chapel illustrating the mode of worship of a particular religion. Religions represented will be Buddhism, Christianity, Confucianism, Hinduism, Islam, and Judaism. Libraries containing books pertaining to the religions represented will also be included in the building.

The temple will be financed by a worldwide campaign under the direction of a board representing various religions. Serving on the board are Dr. Sarvepalli Radhakrishnan, vice-president of India; Rabbi Israel Goldstein, honorary vice-president of the World Jewish Congress; Bishop Shinsho Hanayama, leader of Buddhist groups in the United States; Dr. Wen Yen Tsao, of the Chinese Embassy to the United States; and Dr. Martha Jaeger, chairman of the Society of Friends' Conference on Religion and Psychology. Mrs. Dickerman Hollister, Greenwich, Connecticut, is president.

Davos

IARF CONGRESS FEATURES IDEAS FOR THOUGHT IN RELAXING SWISS RESORT ATMOSPHERE

Intellectual stimulation in the relaxing atmosphere of one of Europe's leading resorts awaits registrants to the 1961 congress of the International Association for Liberal Christianity and Religious Freedom (IARF), August 8-13, in Davos, Switzerland.

The program includes morning lectures on the theme, "The Unity of Mankind in Our Divided World," panel discussions, sight-seeing, and special events such as a concert, an exhibit on "Art and Worship," and informal entertainment.

Lectures will be delivered in either German or English, with synopses available in both languages and French. English, French, and German will be used in the discussion groups with oral translation.

The conference schedule will allow free time for delegates to enjoy the numerous recreational facilities in Davos including golf, fishing, tennis, hiking, and swimming. For sight-seers there are several cable railways rising to the tops of surrounding mountains.

Hotel accommodations for the six days of the congress vary in price from about thirty dollars to seventy dollars including meals and tips. Registration fee is five dollars.

Further information is available from United States IARF congress headquarters, 25 Beacon Street, Boston 8.

Unitarian Personnel Raises $6,130 for Development Fund

Personnel at Unitarian headquarters, Boston, raised $6,130 for the Unitarian Development Fund, according to Charles Waite, treasurer of the campaign.

A total of 92 persons contributed to the campaign, or 80 per cent of the 115 solicited.

Gifts by 14 persons, totaling $3,210, were credited to local churches at the request of their donors.

The sum of $2,920, contributed by 78 others who are either not Unitarians or not participating in local church campaigns, was credited to special gifts.

MONTCLAIR SPONSORS INTERNATIONAL WEEKEND
FOREIGN STUDENT VISITS CREATE UNDERSTANDING

A young student from Panama stood up in the back of the church hall. There was attentive silence as he launched into a vigorous critique of United States policies in Latin America, and particularly in his own country. With engaging frankness, he asserted that "American diplomats associate themselves with the rich, who have controlled and ruled the people," and said that "things that you may think fair, we do not think fair."

When he sat down, after what many of those present obviously deemed an honest, constructive criticism, there was a full minute of applause. Then the group settled back to hear the opinions of a Chinese student from Taiwan and other youthful visitors from far-off lands.

This took place on the weekend of November 5 and 6 in the Unitarian Church of Montclair, New Jersey, as the members entertained thirty-one foreign students in an exercise in practical brotherhood that seems bound to become an annual event.

The guests, who are enrolled in various higher educational institutions in the New York area, arrived on Saturday afternoon, had dinner with their hosts and then took part in the social gathering and discussion meeting at the church in the evening. Most of them attended the church service with the host families Sunday morning, went back to Sunday dinner and stayed into the afternoon.

Participants reported unanimously that the "Hospitality Weekend," the second held by the church, was a great success. Firm friendships were formed, there was a vigorous exchange of ideas, and persons on both sides testified that they had come out of the experience with new knowledge and keener insight.

As one member observed, the gathering tended to point up the diverse yet harmonious membership of the church itself. The interracial group of visiting students blended almost imperceptibly into the church's own interracial pattern — except, perhaps, for one turbaned Sikh visitor from India.

The weekend was arranged by the Montclair church's social activities committee chairman, Mrs. Judy Miller, in co-operation with the Friends Center in New York and its Committee for International Students.

The students represented many areas and countries, and a wide variety of ages and appearances. They came from India, the Netherlands, Britain, Japan, Haiti, Taiwan, Jordan, Egypt, Iran, the Philippines, Turkey, Chile, Korea, Venezuela, Denmark, and Panama.

Since many of the visitors had a limited command of English, it took some time to generate a discussion during the evening meeting. Some students hesitated to express themselves before so large an audience, and some, when they were on their feet, apologized because they could not convey with precision what they wanted to say.

Such topics as "Are there social classes in the United States?" and "the peculiar political system" of this country drew only a mild response. It was not until the question of the United States' role in international affairs was raised that some sparks started to fly.

It was a suggestion that the United States ought to "take off the gloves" and "forget the Marquis of Queensbury rules" in its dealings with Cuba that brought Waldeba Stewart, a student from Panama, to his feet.

"It is incorrect to say that other countries feel power politics are best," he said, choosing his words carefully. "The Latins admire the underdog, even though they have doubts about Fidel Castro's regime in Cuba," he asserted. The young Panamanian went on to cite a personal experience that indicated, he said, that preference was given to youths of social prominence and wealth by United States diplomatic authorities in judging foreign applicants for government scholarships.

The point he stressed was that American officials abroad were not in contact with the people of the countries where they were stationed but only with the dominant upper strata.

Then a Dutch youth arose to say that he had been impressed that America, a nation with such wealth and resources, had so much idleness and waste. "Americans are very eager to learn about others," he said, "but they never take us seriously." He went on to explain how tourists visiting his country would ask about things and then exclaim: "Oh, how interesting!" But actually, he said, they showed no genuine interest at all. And he cited the predominance of United States diplomats who did not even speak the language of the countries where they were serving.

A young Chinese commented that United States aid to needy countries was not simply a matter of charity — "it is necessary to help these people," he said. And a Haitian entered a plea for "instead of just giving money, building better relationships with people."

Members of the congregation accepted these criticisms gracefully, and spokesmen tried to provide reasonable answers and explanations where they could. Edgar Peierls, a business executive and recent president of the church, asked whether the United States might not try to "find a new sense of purpose and courage," and "be willing to take a few more risks." Frederic Melcher, long the editor of *Publishers' Weekly*, spoke briefly on the role played by United States libraries around the world and called them "our best missionaries abroad."

The visitors showed considerable interest in the Unitarian worship service. Many said that this was their first contact with Unitarianism and, indeed, their first realization that such a religious group existed. The host families were pressed to explain more about the denomination, its background and its activities. A typical comment from one family was that their guest was "much attracted" by it.

Another family, entertaining a Japanese student of religious music of more orthodox denomination, was pressed to show the visitor the church organ, explain the arrangements for church music and even to lend him a hymnbook so that he could further investigate the Unitarian approach to religious music.

Montclair Unitarians Meet Their Guests

Students commented later in letters of thanks on the warmth of their welcome, the value of the exchange of ideas and the genuine friendliness they had encountered. Many said the weekend had afforded them the best opportunity they had had yet to get to know Americans.

Particularly pertinent was the comment of Waldeba Stewart, the Panamanian, who said that he had been reassured to find that the people he met were deeply concerned about their country's relations with foreign people, were critical of certain situations, and were eager to improve conditions. The weekend, he wrote, had enabled him to gain an understanding of how Americans feel.

Perhaps the best testimony to the success of the weekend, and the best reward for those in the church who worked so hard to make it a success, was the knowledge that the foreign students had acquired personal friends on a lasting basis. They could take satisfaction in the knowledge that concrete arrangements already were being made to continue contacts and include the visitors in the church families on many occasions during the months ahead.

EMERSON CHAPIN

Ministers Publish Journal; Editorial Board Announced

First issue of the *Journal of the Liberal Ministry,* a joint publication of the Unitarian and Universalist ministers' associations, is scheduled to appear in April, according to the Rev. Alan G. Deale, editor.

The journal will publish three issues annually containing writing on practical aspects of the parish ministry and scholarly articles.

Assistant editors of the journal are the Rev. Donald B. King, Hoopeston, Ill., and the Rev. John Cyrus, Milwaukee, Wis.

The journal will include special departments reviewing fields related to the ministry. Department editors are: *Journals,* the Rev. David B. Parke, St. Lawrence University, Canton, N. Y.; *The Arts,* Dr. John F. Hayward, Meadville Theological School, Chicago, Ill.; *Related Academic Fields,* the Rev. William D. Hammond, Grosse Pointe, Mich.; *Parish Practice,* the Rev. John B. Wolf, Tulsa, Okla.

Members of the Editorial Advisory Board are: the Rev. Robert M. Bowman, Avon, Ill., chairman; the Rev. Malcolm R. Sutherland, Jr., Meadville Theological School; Dr. James Luther Adams, Harvard Divinity School, Cambridge, Mass.; the Rev. John M. Morris, Colorado Springs, Colo.; and the Rev. Robert C. Kimball, Starr King School for the Ministry, Berkeley, Calif.

HAROLD D. BUCK APPOINTED ASSOCIATE ON UNITARIAN APPEAL CAMPAIGN STAFF

Harold D. Buck

The Rev. Harold D. Buck, formerly minister of the First Unitarian Church of Des Moines, Iowa, began new duties as associate campaign director of the United Unitarian Appeal in January.

Mr. Buck will alternate with Otto T. Gilmore, executive director, and David A. Bergmark, campaign manager, in carrying out the regular functions of the Appeal. He will devote much of his work to the annual campaign and the completion of the Unitarian Development Fund.

He will work with both regional organizations and individual societies and also will assist in conducting fund-raising training schools for church and fellowship leaders.

Mr. Buck, 42, was graduated from Brown University, Providence, Rhode Island, in 1940, and from Meadville Theological School, Chicago, Illinois, in 1951. After serving two years as minister of the First Unitarian Church of Middleboro, Massachusetts, he was appointed campaign director and regional manager for Wells Organizations, a church fund-raising concern, in 1953. In 1955 he was named assistant to the vice-president in charge of development for Roosevelt University in Chicago, a position he held until 1957 when he became minister of the Des Moines church.

"Mr. Buck's combined experiences as a parish minister and a fund-raising counselor on a broader scale will enable him to make a constructive contribution to the vital work of the Unitarian denomination," Mr. Gilmore said in announcing the appointment.

OF THE MINISTERS

Omaha, Neb., Robert T. Weston installed November 21.

West Roxbury and Roslindale, Mass., Kenneth T. MacLean ordained and installed November 27.

Sacramento, Calif., Ford Lewis installed December 11.

David C. Pohl called to *Ottawa, Ont.*

Irving R. Murray called to *Baltimore, Md.*

Harold D. Buck appointed associate campaign director for the United Unitarian Appeal.

James M. Hutchinson called as part-time minister to *Huntington, N. Y.*

Richard A. Kellaway granted ministerial fellowship, October 20.

Howard A. Waterhouse granted ministerial fellowship, November 17.

Theodore C. Abell died November 22.

Robert S. Steven died December 13.

Five Churches Form Merged College Group

Five Unitarian and Universalist churches in Boston have merged their college student groups.

The combined group is named the Liberal Religious Students of Boston. Participating churches are the Arlington Street Church, the First Church in Boston, King's Chapel, the Second Church in Boston, and the Charles Street Universalist Meeting House.

The Rev. Gerald R. Krick, assistant minister of the First Church, is director of the program. More than five hundred students are active in the group.

Activities are centered at the First Church on Sunday afternoon and Tuesday evening. Programs include speakers, discussions, a worship workshop, publication of a newsletter, and social activities.

Seventeen States Represented At Pawling Fall Conference

Forty-one members of the Liberal Religious Education Directors Association attended the organization's annual fall conference in Pawling, New York, October 31 to November 2.

Delegates represented seventeen states from the West Coast to the East, including Oregon, California, Texas, Massachusetts, Rhode Island, and Connecticut.

Mrs. Eleanor Lewis, Chicago, Illinois, and Mrs. Pauline Lewis, Cincinnati, Ohio, were co-chairmen of the conference. Resource leaders were Mrs. Gladys Jenkins, George Washington University, Washington, D. C., and the Rev. Robert Cope, Canton, New York.

Mrs. Russell Baker, LREDA president, appointed Mrs. Lawrence Gould, Syracuse, New York, chairman of the nominating committee during business meetings of the association.

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Christmas Creates Debate On Portland Nativity Scenes

How many nativity scenes can dance on the lawn of a public building?

A question of church and state separation in Portland, Oregon, dipped into theology at Christmas with Unitarian views getting front-page coverage in an exchange of letters reported in the *Oregon Journal*.

Charles Davis, chairman of the Oregon American Civil Liberties Union, began the debate with a letter to Secretary of State Howell Appling, Jr., protesting nativity scenes on the grounds of the capitol in Salem and the post office in Portland.

The scenes were erected by chambers of commerce in both cities.

"To use public property for religious displays aids and endorses religion and religious teaching, which neither the state nor the federal government is permitted to do," Mr. Davis stated.

The scenes should be removed to a location which "would not be in violation of the constitution," he concluded.

Mr. Appling's reply said that the permit for the nativity scenes would not be withdrawn. "There is more than ample authority in tradition, in our national heritage, in the precedence of a century, and, I daresay, in constitutionality for the use of the mall for recognition of the existence of God during this brief season."

The theological implications of Mr. Appling's final phrase brought a strong letter of protest from the Rev. Richard M. Steiner, minister of the First Unitarian Church of Portland.

"We do not hold that Jesus was God, nor is recognition of his existence dependent upon the use of a sectarian scene," Mr. Steiner stated. "I think you were gratuitously insulting to the many Unitarians . . . who have made their contribution to the cultural, political, and charitable life of this state, and to those who hold to the Jewish and Buddhist faiths, when you label a nativity scene as recognition of the existence of God."

Police Captain Finds Unitarians Ubiquitous

"I think the best bit of humor out of the Negro sit-in protests concerns the Unitarians," stated Harry Golden in a recent issue of his newspaper, the *Carolina Israelite*.

Mr. Golden referred to an incident which occurred when a Unitarian fellowship voted to join a sit-in protest in its community.

"When the exhausted police captain saw this group he became even more exhausted," Mr. Golden said.

"He immediately sought out the leader of the 'white' group and asked them what business they had there. Since 'Unitarian fellowship' meant nothing to him he decided to go back to headquarters to do some checking. But no one there was able to answer his question. . . . So off he went to the local public library and right up to the office of the assistant librarian, an elderly lady who is one of the most beloved people in the town. . . ."

"Now . . . this may sound like fiction but I swear to you it is the truth," Mr. Golden continued. The librarian "has been a Unitarian all her life and so she began to explain it all to the police captain and she pulled out all the stops: the Hall of Fame Unitarians, the Unitarian Presidents of the United States, the Constitution . . . and back again to the Hall of Fame, and she made sure the captain was taking notes and what the captain missed she was writing for him."

"About a week later," according to Mr. Golden, the librarian "met the police captain and said, 'And what else is new?' The captain smiled good naturedly, 'Miss Emma, I explained all that stuff to my wife and she's terribly interested; would you please send her some literature and be sure to include that stuff about the Hall of Fame.' "

Charles Connolly Dies; Minister, Civic Leader

Dr. Charles Parker Connolly, minister emeritus of the Church of the Christian Union (Unitarian) in Rockford, Illinois, died in November at the age of 91.

Dr. Connolly was born in Warren, Ohio, and was graduated from Dickinson College (A.B., 1895) and Union Theological Seminary (B.D., 1895). He was awarded an honorary doctorate of divinity by Rockford College in 1938.

He served Congregational churches in Hiawatha and Leavenworth, Kansas, and Milwaukee, Wisconsin, until he was called to Rockford in 1913. He served the Rockford church until his retirement from the active ministry in 1942.

Dr. Connolly was a founder of the Rockford Community Chest and Mental Hygiene Society. He was a director of numerous civic organizations.

He was widely admired for his work in Rockford. "This community knew him . . . as a great humanizing and civilizing influence . . . he gave our community much, in civilizing inspiration, in diligence for the well-being of all his fellow men, in instruction in the simple piety of a man of God," the *Rockford Morning Star* stated in an editorial at his death.

Theodore C. Abell Dies
Minister, Social Worker

The Rev. Theodore C. Abell, former minister of the First Unitarian Society of Sacramento, California, died November 22 at the age of sixty-nine.

Mr. Abell was born in Waterbury, Connecticut, and was educated at Ohio Wesleyan University (B.A., 1916) and the Garrett Biblical Institute, Evanston, Illinois (B.D., 1920). His first pastorates were in Methodist Episcopal churches.

He became minister of the Hollywood, California, Unitarian church in 1922. In 1934 he was appointed to the California State Relief Administration, and was named a field director for the American Red Cross in Alaska in 1942. He worked with the California State Department of Social Welfare from 1944 to 1946 during which time he was called as minister of the Sacramento church.

Mr. Abell was a past president of the Pacific Coast Unitarian Council and was a director of the American Unitarian Association from 1952 to 1955.

ANITA TRUEMAN PICKETT

Mrs. Pickett was one of those noble woman ministers in our fellowship who have graced our ministry.

I first met Mrs. Pickett in 1921 at a Unitarian summer conference at Harvard Divinity School, which she and her late husband, Harold, were attending. They roomed just a few doors from my wife and me, and we had many conversations together. We learned to know them well, and a friendship was established for life.

I was then minister of Luther Memorial Church, Pittsburgh, Pennsylvania, but was interested in Unitarianism. Because of this interest the Picketts were of very great help in giving us valuable information and suggestions while attending this conference. Their thoughtful and well considered advice gave us a feeling of balance and security in making up our minds in the six years that lay ahead before becoming Unitarians.

Mrs. Pickett attended Emerson College and Meadville Theological School. She was ordained in Woburn, Massachusetts, in 1921, and served a number of parishes during her ministry, either jointly with her husband or by herself when locations could be arranged conveniently.

Photography was one of her hobbies and she used this medium to great advantage in her parish work.

She was indeed a loyal and enthusiastic Unitarian, a beloved and devoted minister in the churches she served, and a faithful and worthy member of the Unitarian ministry and the American Unitarian Association. She was a good parish minister and an excellent preacher. Amid her many duties and responsibilities she reared a family of which she could be justly proud.

One of the fine and deserved tributes to Mrs. Pickett was given by the Ware, Massachusetts, Unitarian church which chose her to be its minister following her husband's death.

We shall never forget those occasions when we shared services with her and she wore her beautiful white gown, giving dignity and grace to the occasion.

Anita Trueman Pickett was born in Cleveland, Ohio, May 17, 1881, and died at her home in Kingston, New York, on September 19, 1960. F. E. S.

RALPH EDWARD BAILEY

Ralph Edward Bailey came to the Unitarian pulpit from the Southern Baptist ministry. He was born in Brunswick, Georgia, in 1888. He attended Mercer University, Macon, Georgia, and Southern Baptist Theological Seminary, Louisville, Kentucky. He was ordained in 1907, and in 1911 he married Julia Baynard Pickard.

He entered the Unitarian ministry in 1921 under the influence of W. L. Sullivan, and served our churches in Charleston, Omaha, Cambridge, and Milwaukee. During the Cambridge ministry he wrote and published a life of Alexander Hamilton, *An American Colossus*. During the twenty-one-year Milwaukee ministry he turned in his writing to poetry, and published *And Thus Was Adam, Dark Eyes and Will Shakespeare, Power Through Accordism, Three Laws for Others,* and *The Art of Following the Nazarene,* a collection of thirty-nine poems presenting facets of the character of Jesus. His acquaintance with American and English literature was extensive, and his preaching was adorned with a true wealth of literary allusion and given the added beauty of an extraordinary voice and style of speech.

He was acute and original in theological criticism, bold in his interpretations of Jesus, and unsparing of opponents; but he held to the Unitarian principle of theological inclusiveness. His loyalty to friends and to fellow Unitarian ministers was absolute and unwavering. He said once with sly humor to a younger colleague, "In any dispute touching a difference between a church and a minister it is my opinion that the church is always wrong."

He died in Asheville, North Carolina, on August 3, 1960, after several years of illness which had troubled him gravely during the closing years of his ministry. He is survived by his widow. J. W. C.

Dr. Enslin Participates
In Interfaith Dialogue

Dr. Morton S. Enslin, Craig Professor of Biblical Languages and Literature at the Theological School of St. Lawrence University, Canton, New York, participated in a Jewish-Christian dialogue in Newark, New Jersey, during December.

Other participants were the Rev. Gustave J. Weigel, S.J., Woodstock College, Woodstock, Maryland, and Dr. Joachim Prinz, rabbi of the host temple B'Nai Abraham.

Purpose of the dialogue, one of a series of four, was described as an attempt to meet the need for honest and competent confrontation where Judaism and Christianity differ.

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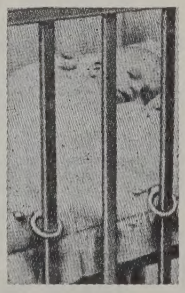

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Frankly Speaking

Shall we stop our expansion? That is like asking, "Shall we hold back Niagara Falls?" or "Shall we prevent the increase of liberty and social evolution around the globe?" Water cannot be kept from responding to gravity, and the suppressed and colonial peoples of the world cannot be restrained from seeking and achieving their freedom. Liberal religion is on the march, and either it will advance with us and through us, or it will advance without us

In the past six years, Unitarians have had a net increase of 196 societies. A decade ago we had 431 societies; now we have 701. Then we had 77,000 members; now we have 117,000. Since World War II, our numerical growth has been 35 per cent even in New England, and 500 per cent in the Southwest. In our Pacific Coast region, from Alaska to southern California, the total population growth in ten years has been 38 per cent, but the Unitarian population growth has been 183 per cent, exclusive of children. Recently in California we dedicated two new church buildings in one day, at Sacramento and Anaheim. Many of the great cities, from Washington to Toronto to Houston, that recently had one society now have from three to ten each. Our church schools today have as many childen enrolled in them as we had adult members of the denomination fourteen years ago.

What has frequently been termed "the wave of the future" perhaps describes the mounting strength of a free faith. The Unitarian Universalist Association could have 2,000 societies in another ten years, and a membership of a third to a half million or more. It is harder to prophesy than to write history, but I foresee the possibility of an explosive growth that will be greater than anything we have known and that will affect five continents rather than one.

Such growth places a tremendous burden on our services. Field visits, regional offices, adult programming, loans, subsidies, leadership and teacher training, counseling — more ministers, more money, more time — more everything is needed to keep up with this exciting expansion. Some people wonder whether we should curtail expansion until we can supply better services.

Frankly speaking, I think we should not, even if we could. To arrest the present drive would be to lose the momentum that this historical movement has given to us, and to reject a very real opportunity to make Thomas Jefferson's hope come true, that no Unitarian need be a Unitarian alone. Every fellowship, no matter how small, is a force for liberalizing its total community, or a beacon that adds to the light of the world.

Just as I wish to have as many people as possible on this continent who really understand democracy and practice it, so I wish — for the sake of liberal religion — to have as many Unitarians and Universalists as possible and as many churches and fellowships under their names. I trust them in the long run to represent adequately the cause that we honor, even if for the moment we cannot give them all the adult program materials and all the religious education assistance that we should like. They will not misrepresent or abuse liberal religion basically any more or any less than the people of Boston and Philadelphia and London did 150 years ago.

Of course we must increase the services to do justice to the movement and to the adults and children involved, and I wish we could persuade all Unitarians and Universalists of the need for underwriting the costs of our total program. It should be our policy not to slow the growth one iota, but to speed the fund-raising and the field visits. And where we are unable in the meantime to send help from headquarters to burgeoning and needy fellowships, neighboring ministers and laymen, as they have done in the past, will have to continue to assist and befriend them.

I believe that despite our limited services, as we increase numerically, we are growing more importantly in faith and hope and love — I see it from Montreal to San Diego. And as we become stronger as a denomination, I pray that we may enhance our nonsectarian spirit and influence. If we are self-conscious, let us also be self-sacrificing, and apply our liberalism to community betterment and to a fuller fellowship with other religions and with all mankind, and that means with "the church across the street" as well as with the people of Asia and Africa, the one no less than the other. Our extension is for the service of man.

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